AN

ANSWERE TO THE LAST TEMPEST AND VILLANIE OF THE League, vpon the ſlanders which were imprinted by the ſame, againſt the French king.

INTITVLED:

A Declaration of the crimes whereinto the Catholikes do fall, in taking the king of Nauarre his part.

Tranſlated out of French into Engliſh by T.H.

Printed at London for Cuthbert Burby, and are to bee ſolde at his ſhop vnder Saint Mildreds Church in the Poultrie. 1593.

K. Henry IV King of France

BR. MUSEUM

Printed at London for Cuthbert Burby, and are to bee solde at his shop vnder Saint Mildreds Church in the Poultrie. 1593.

ARTICLES.

BY diuine and humane right, HENRIE *of* Bourbon, *ought to be acknowledged of all kings, princes, Lordes, and common-wealths of Christendome, especially of the naturall French-men, the most christian king of Frãce and Nauarre.*

2 *And so, as he ought to be assisted by them in his defence against the Spaniard, chiefe of the League, who is risen vp to suppresse the libertie, as well of the Church, as of the French gouernment.*

3 *All those which do discharge themselues of such a dutie, do obey the commaundement giuen by the prophets, Iesus Christ, and his Apostles.*

4 *All those which doo the contrarie, are declared to be seditious, mutinous, and rebellious, by the expresse word of God, and by the holy Articles of the holy Catholique and Christian church.*

5 *They also declare themselues enimies of nature, and violaters of the fundamentall lawes of the realme.*

6 *By their loosenes, rebellion, & treason, they tread*

downe his honour, dignitie, and the excellencie of his name.

7 They manifeſt themſelues fauters of heretikes, murderers of their king, & vſurpers and deſtroiers of his Crowne.

8 Conſequently, they are ſciſmatiques, diuiding in peeces the three eſtates of the realme, the which they doo perpetually deſolate, and ſend the poore ſoules into euerlaſting deſtruction.

9 They are execrable periurers, breaking the oath which they owe to God, to their king, to their Countrie.

10 They cauſe this realme to be ſtinking and infamous, to all the nations of the world, by their vnnaturall and diſhoneſt rebellion.

11 All naturall French-men, which doo ſtudie to giue themſelues to the obſeruation of the three firſt Articles, declare themſelues faithfull and affectionated to the glorie of God, to the defence of his religion, and to the conſeruation and good of their Countrie.

AN

AN ANSWERE TO THE last tempest and villanie of the League, vpon the slanders which were imprinted by the same, against the French King, intituled: A Declaration of the crimes, whereinto the Catholiques doo fall, in taking the king of Nauarre his part.

IN the yeere of our Lorde God, 1585. saith the League, came forth of the depth a hideous monster, which hauing vndertaken to combat with & beate down the state of France, tooke for material sword, the mines of gold and siluer, hidden within the mountaines and dens of the new world. Afterwardes the yron and steele of the Pirenee and Alpe mountaines, together with the most faire, exquisite, and most excellent worke, that the superficies of the earth could produce out of the regions of Spaine, Portugall, Piemont, Italy, Scicilia, and Sardaigne, with a great number of other Isles and Prouinces. By this, the general conducter of the leagued band pretended and deliberated to vsurpe, not onely the kingdomes of France, England, and Scotland, but all other of Christendome. From the which practised tyrannie, is nothing else proceeded, but a ridiculous dwarfe, like to the teeming of the mountaines in olde time. And sithence it is come to passe, that the desperate children of Moab, finding their naturall weapon to be short, thought good to take the spirituall of Balaam, thereby to tourne awaie the French-men from the obedience which they owe to their prince: euen as the false prophet woulde haue caused the people Apo. 14 Num. 22.

people of Israel to turne from their obedience, which they did owe to God. Also heere ought not to bee omitted the superlatiue craft and subtilty, which they haue vsed, going about to drawe the Germanes to take their part, namely, those of the confession of Ausbourge, the which they hold for heretikes. To whome Pope Sixtus caused to be tolde, that if they would acknowledge the dignitie of his seate, that in other things he would declare them tollerable. Yea euen vnto a Councell. By this meanes the League, begging as well with the good as with the wicked, haue practised the saying of the Poet, *Flectere si nequo superos, Acheronta mouebo.* If I cannot bend the Gods of heauen to helpe me, I will prouoke the deuils of hell. The demonstration of which iniquities, are therefore most necessary, seeing that these leaguers wold do in like sort to the noble men of France, which accompanie the king, as the dragons of India doe to the Elephants, when as by dazeling them, they cause them to fall. Fearing then that some such accident should happen to anie the well affectionate towardes the king, wee shoulde cause in like sorte, that these dragons may fall themselues, beeing quashed asunder vnder the Elephants, when as by these refutations and answeres, which wee produce against the Articles of this traiterous, seditious, and leagued Monke, shall bee maintained the iust vocation of those which are armed, as well for the defence of their king, as of their Countrie. The which Articles are thirteene in number. And as for the first he sayth, that the Catholikes helping the king, (these are his tearmes) doe against the commaundement and expresse word of God: in confirmation whereof, hee alleadgeth seuen textes out of the holy Scripture, afterwardes holding it for a thing knowen and confessed, that the king is an heretike, he pretendeth to maintaine his consequence, that is, that he is vncapable and vnworthie to succeede the crowne of France.

Virg.

Plin. li. 8. ca. 12.

Now

Now let vs see whether this be to the matter, or whether he turneth awaie from the same texts, as a prophane man, or not. And first to proue in generall the falsehoode of these Articles, which concerne all the crime of heresie, from the which this slanderer of dignities doth accuse his king. We saie, that the vice called by the Dialecticians, *Petitio principij*, doth declare a manifest ignorance, Iud. ver. 8. in the arte of disputing, that is, when one would argue and affirme without proofe or reason. And passing further, we adde, that there commeth a deuillish rage between, when the truth is called a lie. Within the which two vices, this Leaguer and pretended great disputer, doth throw down himselfe headlong from all speech. If hee obiecteth that the king hath beene iudged and declared an heretike, by the Ecclesiasticall Romanes, little children will answere him, that the contrarie partie cannot bee iudge: also, that the accused ought to be heard, before he bee condemned. If he replieth, that all this hath beene done, let him saie when? But hee knoweth not. Euen as the house of Lorraine, and the Romane Consistorie shal testifie, which hauing enterprised to put the Crowne vppon the Guise his head, had neede of the false pretence of heresie, thereby to take it from the king. But let vs come to the point. All the worlde knoweth, that the king is accused of heresie by this Monke, and his like: forasmuch as hee sayth and holdeth for certaine, that the Romish church hath need of reformation: vpon the which proposition is demaunded, wherefore the king raigning, shall bee sooner accused of heresie, than infinite others of his like, & others, as wel in Europe, Asia, or Affrica. Besides that which hath beene sayde elsewhere, wee saie, that in our region, the last King constrayned (but too late) to knowe this truth, had giuen charge to a learned personage, to set foorth certayne Articles, concerning the necessitie of reforming the Church.

The last Duke of Sauoy, sayd to an Italian, named Castro Caro, professing the reformed religion, Thou doest wel to maintaine thy faith. Afterwards he placed him as gouernor ouer the vallyes of Angrongne. A Duke of Florence, with like purpose answered the Ambassadour of the souldan of Egypt, that in Christendome the fooles were shut vp in Monasteries. The Venetians haue of long time detested the persecutions of the Popes. The best part of Christian kings doe confirme this truth, and the noble men, in deede as much, for it is proued, that there are a great many Gentlemen throughout Europe, which do euen grone and breath after this reformation. If we come to the Ecclesiasticall persons, the quantitie of them swarming out of the Couents and monasteries, doeth likewise preach on high the same thing vnto vs. The like also is found by the Popes being constrained to produce such a like kinde of cõsent, when as one of thẽ, vpon the abuse of the Romane Church, which was obiected and proued to him, sayde to the protestant Princes of Germanie, that his intention was to vnderstand it, and remedie it. To whom it was answered, that that did not appertaine to one Bishop alone. As for philosophers, councellers of lawe-rights, and people of the third estate, knowing the same truth, and necessitie, will be found euerie where such a great number, that they will be innumerable. In Asia, an infinite number of Iewes doe deferre their conuersion to the Christian religion, for the great abuses and idolatries which they see in the Romish church. Let vs passe into Affrica, then Presbiter Iohn, great gouernour ouer the Ethiopians, making profession of Christianitie, verifieth the same by the generall permission of holy matrimonie, instituted by God, & by the intire distribution which the Bishops doe make of the sacred signes of the holy supper, following the ordinance of Iesus Christ. What will then this malecontent saie, when as for this cause onely hee accuseth his king of

Apol for Herod.

Sleidan.

heresie,

hereſie, ſeeing that ſo many Monarchies, Princes, Lordes, Prelates of the Church, Councellors, Philoſophers, and other great, godly, and learned perſonages, throughout all Europe, haue holden, ſayd, reproued, & confeſſed the ſame truth: the which hath beene confirmed by ſo many Doctors, and ſo many arguments, that it is impoſſible for the gainſaiers to anſwere them. The which doctors and arguments, durſt and dare maintaine and proue, that if there be anie Prince in the world, clere and purged from the crime of hereſie, it is our king: for following the greateſt reformation of Chriſtian religion, as euer hath beene ſithence the death of the Apoſtles. That it is ſo, thou ſhalt finde by reading and conſidering the profeſſion of faith, which he hath ſhewed towards the two laſt kings, which is come to light a long time ſithence. Therefore take a little paines with patience, to conferre it with the holy Scriptures.

Now let vs come to the examination of the firſt Article, conteining, as we haue ſayde, ſeuen texts of the Scripture, with the which this ligall Monke woulde helpe himſelfe, for his better reiecting the king, if he could. The firſt therefore is taken out of the ſeuenteenth Chapter of Deutronomie, where it is commanded to the people of Iſrael, to conſtitute ouer them the king whome the Lorde their God ſhould chuſe, compriſed in the couenant which he had contracted with him: from the which place, the aforeſayd Monke doth drawe his concluſion, as aforeſaid, that is to ſaie, that the king for being an heretike, ought not to be admitted to the crowne of France, no more then in olde time a Pagan might to that of the Iewes. Therefore (ſaith he) the lawe of Moſes, concerning the election of the kings of Iſrael, is morall, and by conſequence, doth binde all Chriſtians to the obſeruation of the ſame. The anſwere to this is, that ſeeing Phiſicke muſt be applied to the bodie that is diſeaſed, let vs put the caſe, whether the queſtion was, concerning a king being an Infidell, or an Deut. 17. 17

here-

heretike. For the regard, namely, of such a soueraigne, I denie the proposition, the which I maintain to be false, for foure resons to be considered in the examination and circumstance of the text, where Moses saith thus, Thou shalt make him king ouer thee, whome the Lord thy God shall choose, from amongst thy brethren: thou shalt not set a stranger ouer thee, which is not thy brother. Where, first of all is to bee vnderstoode, that the king which the Lorde woulde giue vnto his people, called in the Scripture, the annointed of the Lord, should be chosen after another fashion, and to another end than others were. Therefore Moses sayd, that God himselfe woulde choose this king, differing from them of other nations, for that hee woulde haue him represent and figure the Messias, his sonne, beeing king euerlasting, and redeemer of the world, and that he would haue him to raigne ouer an holy nation: which priuiledge giueth vs to vnderstand, that these sacred kings were holy, and separated from others. Wherefore Moses in this text, and the historie of the Kings doe witnesse, that theyr election proceeded from God, & not from the people, for which respects there was a separation and a difference put betweene them and others: So as is seene in the election of Saul, Dauid, and Salomon. The cause why Abimelech being before appointed king of Sichem, indured but a while, was for that, that hee was not so called of God: the time of the kings being not yet come. Where it appeareth, that such proceedinges are not conuenient at this daie, for other nations. If thou doest replie, that christian kings haue one and the selfe same holines, as those of the Iewes had, proceeding from one common God, I answere, that it sufficeth, to proue that the Christian nations neuer had this particular commandement, nor this speciall promise, to haue power alwayes to constitute ouer thē a king of their owne religion, so giuen of GOD, this is a priuiledge onely which the Iewes had: for the Christians haue

Deut. 17

1. Sam. 10

1. Chron 28. Iug. 9

haue ben, and are bound by the generall commandement of God, to abide ſubiect to their Princes, which hee hath giuen them, of what religion ſoeuer they haue ben or be, as ſhall be more at large diſcuſſed in his place. To that which remaineth, thou oughteſt to proue, that this realme is a choſen kingdome, and that the Eccleſiaſticall Romanes, ioyned with ſome number of ignorant people, ſeduced by them, haue this right of election, whereof thou ſpeakeſt: ſuch proues are not in the ſtrength of all your Sorbonne. Beholde then the firſt reaſon, ſufficing to declare the falſehood of thy Commentarie. And ſo I come forward to the ſecond, drawen from the nature of the people, ouer whome the aforeſayd king ought to bee appointed, where Moſes ſaith thus, Thou ſhalt not ſet ouer them, &c. Inferring by this Pronoune, that amongſt theſe priuiledges and ſpeciall graces, which God woulde giue vnto his people, he would giue them a king, hauing the quality of a brother, and making profeſſion of the ſame religion which they did, for the better diſtinguiſhing and ſeparating them from other nations, the which ſhould carrie the ſame common markes of alliance and adoption, and alſo for want whereof, it was ſayd in Geneſis, that euerie man childe, not circumciſed, ſhould be cut off. Gen. 17. This was not then, neither hath beene ſithence common to anie other nation, for all men knowe, that God by the preaching of his Goſpell, hath neuer called at once whole nations to the knowledge of him: and that for the moſt part, he hath rather and firſt of all conuerted the ſubiects, yea, the meaneſt ſort from amongſt the ſayd ſubiects, as the Apoſtle witneſſeth to the Corinthians, where it appeareth, that the faithfull had neither right nor power to appoint a king ouer themſelues, of theyr religion. 1. Cor. 1. It behoueth vs then, to holde this reſolution for a maxime in diuinitie, that God onely calleth whome he pleaſeth, to the knowledge of his truth, and giueth the kingdomes of the earth to whom it

 ſeemeth

And furthermore, that hee of Rome can haue power no where, but in his owne dioceſſe, as the auncient Doctours doo witneſſe: amongſt whom Baſile, in his booke, intituled; The ſolitarie Life, ſayth, That all Biſhoppes doo binde and abſolue equally, as well as Peter. The ninth Canon of the councell of Antioch, carrieth as much, where it is likewiſe ſaid, that euerie Biſhop hath power and authoritie ouer his owne dioceſſe. The Romane Biſhop ought therefore to content himſelfe with his owne at Rome, and not to vſurpe ouer all thoſe of France, where he hath nothing to doo, as hereafter more at large ſhall be diſcourſed and proued.

Chap. 23

Can. 9

Now I come to the other text, by the which thou doſt alleadge, that it is lawfull for thee to kill thy king, if thy credite could doo the ſame. It is expreſſed in the fiue and twentith of Numbers, that the Lord commanded Moſes to take all the heades of the people, and hang them vp before the Lord againſt the Sunne, which had committed fornication and idolatrie with the Moabitiſh women: wherof thou doſt conclude, that the king ought to be hanged, as culpable of ſuch a crime. This is a leagued hangman that ſayth ſo, and I anſwere, that this example is nothing to the matter, or to the purpoſe. Beholde therefore the ſupreame magiſtrate is not therby to be puniſhed, and much leſſe to be reiected. Secondarily, as well the diuines as the politicians, do affirme, that it is neither iuſt nor reaſonable, to vſe the ſame rigour, forme, and faſhion to a ſoueraigne Prince, beeing the lieuetenant of God, as is vſed to his ſubiects, (amongſt others) the example of Dauid ſufficeth as a witneſſe. And in the third place, for to ſpeake the truth, ſuch principals of the people, haue not bene puniſhed for the cauſe of hereſie, but rather and principally, for the cauſe of their fornication being qualified, euen as Saint Paul declareth to the Corinthians, where alledging this hiſtorie, he onely maketh mention of the aforeſayde

Num. 25.

1. Cor. 10.

fornication, the which idolatrie hath not beene accounted but as accessarie, seeing that the intention of these back-sliders, was not to commit idolatrie, but onelie to commit fornication. Beholde then the allegation of this text is altogether from the matter, and verie foolishly and falsely applyed. Of the selfe same nature is the interpretation which thou giuest, of that which followeth out of S. Matthew, where our sauiour Christ would haue him holden for an heathen man, which will not obey the church, and also out of the which text thou drawest the like conclusion. The answere is, that there he speaketh of particulars, and not of soueraigne magistrates. Secondly, of an ecclesiasticall censure, and not of a politike. Thirdly, the being taken for a pagan, did not, nor yet doth take awaie the politike rightes of this world, which the Lorde giueth as well to princes as to their subiectes. The interpretation then which thou giuest to this text, is altogether repugnant to the intent of the spirite of God. To this may bee applyed, sayest thou, the example of the towne of Libna, belonging to the Leuites, which reuolted from king Ioram, because of his idolatrie. Wherefore the holy historie sayth, that he had forsaken the Lorde God of his fathers. To proue then, that such an example is nothing at all to the matter, but rather tending to mutinie and rebellion, the reasons are these. The king hath not forsaken the God of his fathers, and to proue that this is true, the holy Scripture doth describe and propose the same God vnto vs, to be creator of all the world, & the redeemer of them which beleeue in him and obey him, according as hee hath commanded in his worde: they then which doo so acknowledge this onely God of our fathers, Father of our Lorde Iesus Christ, by whom onely he hath reconciled the world to himself, following all the mysteries of our redemption, which they ought to perfite and accomplish in him the onely Christ. Forasmuch as there is no other name vnder

Math. 18

Chro. 21

Gen. 1.

Eph. 1.

Matth. 11

1. Cor. 5

Act. 4. 12.

heauen by the which men may be saued. This father of Iesus Christ, and of all faithfull Christians, is the God of our fathers, as the heauenly oracles doe witnes vnto vs. Now the king beleeueth in him as such a God, approueth him as such a one, wherevppon it followeth, that hee hath not forsaken the God of our fathers. Secondly, thou oughtest to know, that the contract of alliance betweene God and the Iewes, did more concern diuine religion, than humane policie. Wherfore there was such a reciprocate subiection required betweene the kings of Iuda, and theyr subiectes, as a thing that was not elsewhere. And for the last poynt, Ioram pretended to cause the people to commit idolatrie against God, the which our king would neuer do nor practise. Thou turnest awaie then from this example, as also from the two following, of Maacah and Athalia, which thou doest associate with him. And as for the first, let it be considered, that she was a subiect, deposed for idolatrie, and not a soueraigne, and that in the Country of Iuda. And as for the other, she was a traitor, and an vniust vsurper of the crowne, which had massacred the two inheritours of the realme, and therefore was forsaken of those which did belong vnto her, hauing the gouernment of the yong king Ioas. This was then the vniust vsurpation of a kingdome, that was the occasion of this wicked womans death, and not heresie. Heere ought I to speake one worde, and one for all, of the pretended eloquence, but I will leaue it vnto the young Orators, and those wicked wretches, who desire to shew vnto the world. Howsoeuer it bee, they care not, the smoakie stinking exhalations of the same, the which thou doest euaporate at all times, as well in this thy first Article, as also in those that followe, thereby to discharge thy Prince. Thou makest the qualitie of the vessel, to be knowen by the stinking smell that commeth forth of it. The names signifie the things. I will content my self to vse simplicitie and sinceritie, according to the propertie

1. King 15.
2 King 11.

of

of the truth, aduertising thee, that *verba & voces non leniunt dolorem*. Wordes and voices do not asswage griefe. And by thy maiesticall & iniurious speeches, thou doest accuse the king to haue vsed many and diuers actes of hostilitie in the warres, which hee hath had heretofore. Vppon the which thou canst not denie these two tryed truthes: the one, that he hath had a iust calling, and necessarie occasion to defende himselfe against the forces of Guyse his enemie: and the other, that hee hath by diuerse sufferances, and alterations (in comparison) playd the part of an Angell, whilest that they playd with him the part of a Deuill, vntill that time, that by such proceedinges, you haue obiected against him, that hee hath vsed subtletie, to get aswell the good opinion of one, as of another. But goe in one accorde your floutes, and let vs see the last poynt of of this Article, which is contained in the first to the Cor. where the Apostle doth reprehend the faithful Christians, which hauing matters of controuersies amongst them, go to plead them before Iudges, being Infidels, & not among themselues: shewing them, that it was euil done to submit themselues to the iudgment of Infidels, & that they rather ought to take the least amongst them, & appoint them for their Iudges. Wherupon this Ligall Doctor saith: that it is a very reprochfull thing to Catholickes to receiue him for king, which is now in the kingdome, the which he calleth (more outragiously than before) one that is falne a relapse & an Apostata frō the Christian religion: concluding, that the Catholickes ought rather to chuse the least amongst themselues to bee their king, than to submitte themselues vnder the yoke & tyrannical gouernment of an Heretike. Thou saiest all this? But if the heauens should fall, what a noise would there be? Neuertheles, yet let vs examine the same. The agreement of the personages, as thou compares them one with an other, doth prooue that the thing of it selfe is nothing at all alike, nor to the matter, for 1.Cor.6

to compare the particular ſcandale which the Corinthians did giue in going to pleade their matters before heathen Iudges, with the generall right due to Infidell Princes? that doth nothing at all anihilate the obedience or dutie which Chriſtians doo owe them, as it appeareth by the ſame text, where Saint Paul doeth not permit the Corinthians to digreſſe from their obedience for that cauſe? ſo farre off is he then from that that he commandeth in other places, that praiers ſhoulde bee ordinarily made for them, and to honor them, and paie them tribute. And furthermore, that becauſe the Apoſtle in this place doeth indeuour to take awaie the ſcandale which the Corinthians had giuen; it ſhould followe by the counſell of this venerable leaguer, that in ſtead of one ſhoulde ſpring mo then one hundred.

1. Tim. 2. Rom. 13.

But this is a knowen thing, that the deciding of a particular wrong, hath no communitie with the generell adminiſtration of a whole realme: for wee may well for our owne right or wrong, in giuing place to our ſelues, proceede without ſcandale or ſedition: but the putting a king frō his kingdom can neuer be ſo done, and to be ſhort, the one is permitted, the other is forbidden, the one is in our power, the other not. Conſider then this ſottiſh faſhion of arguing. It is lawfull for mee in reſpecte of my buſineſſe, to chooſe him that I would, then is it lawfull for ſubiectes in renouncing theyr king, to chooſe ſuch a one as they thinke good, becauſe the other is not of theyr religion. This is well *à ſimili*. I praie you what incongruities are there? What diuine or polititian woulde reaſon thus? Doeſt thou not ſee, that beſides this thy wickednes in taking awaie the ſcepter from him to whome the Lord hath giuen it, that it is not ſo eaſie a thing as thou doeſt make it, to rauine vp the pray from the lyon. Oh how thou wouldeſt bite and rend in peeces, if they counſell coulde attayne ſo much. Thou ſelleſt mans bloud good cheape.

Or Alſo

Also what Paradoxe is it, when as thou saiest, that it were better to chuse one of the moste contemptiblest amongst the Catholickes, and make him king? Doest thou not perceyue, that heere wee ought to reason of the naturall Frenchman, beeing valiant, which will neuer practise the prouerbe, *Ab equis ad asinos*; Out of the hall into the kitchin. Furthermore, that such a little king shoulde bee a poore vnaduised Icarus, the which the heate of the sunne in a moment, woulde cause to fall into the sea. Virg. And not beeing therewith contente, to haue called the king an Ethnicke and Hereticke, but moreouer, thou nameste him one that is fallen a relapse, and an Apostata. To the which thou hast beene already sufficientlye aunswered else where, besides that which by and by shall be added. It behooueth thee to proue, sound, and examine the trueth of matters, and not falsly to deface the Magistrates giuen of God, by odious wordes, beeing inuented at pleasure against thy conscience. Behold the answere to thy first Article, the which declareth thee to be a seditious slaunderer, and dooth cause thee to checke thy selfe of the faulte, the which thou doest falsly impute vnto thy king: for that, that it is heresie to wrest the holy scriptures so as thou doest, in causing subiects to turne from the obedience which they owe vnto their soueraignes. And as for those which do obiect, that the last kinges were not admitted to the crowne of France, but by the administration of the Romish ceremonies, the which doe require (as some say) that the king that now raigneth, might enter in by the same gate: wee aunswere, that such ceremonyes ought not anye thing at all to preiudice the diuine right, because the necessitie doth present it selfe to reforme the Church. This beeing heere admitted of all true diuines, it shall also bee admitted, that it is not reasonable, to bring kings in subiection to superstitions, beeing forbidden of God; and much lesse to take away their politike administration,

ſtration which God hath giuen them ouer kingdoms, for not obſeruing the ſame.

The ſecond Article.

NOw I come to the ſecond Article of this leagued Doctor, containing the Statutes & Canons of the Councels: to the which, (to be of the ſame nature and dependencie) I will adde the ſeauenth, comprehending the decrees of the Pope. For theſe two Articles, by a common conſent do take in hand, to excommunicate the king as an heretike, with the nobles, & others that follow him in quality, of fautors & adherents of the hereſie. Therfore it is neceſſary to ſee, whether ſuch lightnings doe fall from heauen, as ſent from God, or whether they came out of the depth, as proceeded from Satan: & to knowe whether the children of light ought to feare them, or not. Let vs alſo beholde from the entraunce, whether this tempeſter, throwing his tempeſtes againſt the king, doth ſhield himſelfe, as in former time, with the pretence of hereſie: which if he doth, we may anſwere him in like ſort as before, how he ought to addreſſe himſelfe to a ſicke body: & moreouer, that the remedie which he pretẽdeth to giue to thẽ, which might be holden of ſuch a malady, is peſtiferous & mortall, and by conſequence not to be receiued: wherfore he ſhal anſwere to the names of ſuch ſpirituall maladies, & not maintaine the hereſie; (far off is it) but to ſhewe that the Biſhop of Rome, nor any other in the manner of ſpirituall Phiſitions, haue neither calling, right, mandate, or warrant, to depoſe infidell Princes, frõ their kingdoms, ſcepters, & crownes which God hath giuen them, ſeeing the eccleſiaſtical cenſures ought to do nothing but in ſpiritual puniſhments concerning religion, & not in politike cauſes of the world. To the which ends we wil thus argue againſt ſuch abuſes & tyrannies. All that which is done in the church, for the cauſe & right vſage of chriſtian religiõ, ought

Luk. 22.

ought to haue the worde of God for obiect & foundation: 1.Cor.3.
for the authority of the ſame is altogether argued of in diuinity. But the Canons of ſuch Biſhops, & the decrees of ſuch Popes, haue nothing for obiecte nor foundation, but only the corruptible wil & inuentions of corruptible men; therfore it followeth, that ſuch Canons & decrees do not carrye themſelues to the right vſage of chriſtian religion. The Maior is proued by this generall maxime. A Biſhop can neither adde nor diminiſh to or from the holye ſcripture, for that it pronounceth a curſe againſt all men that Deut.4
ſhal take in hand to doe it, & forbiddeth to laye any other 1.Cor.3.
foundation but him, which is already laide, that is to ſaye, Ieſus Chriſt. And likewiſe it ſhalbe ſaid to them that do otherwiſe; who hath required theſe thinges at our handes? Eſa.1.
they are an abhomination vnto me. The Minor is thus proued; God commandeth to approue, acknowledge and reſpect all kings, which he giueth to people of what religion Rom 13.
ſoeuer they bee. From whence it followeth, that ſuch decrees & Canons, doe oppoſe themſelues againſt his commandements: to the truth wherof theſe texts are witneſſe. 1.Tim.2.
And it ſhall come to paſſe, that the nation and kingdome Ier.27.
which wil not ſerue Nabuchadnezer king of Babilon, ſhal be viſited, ſaith the Lorde. And in confirmation whereof, Ieſus Chriſt ſaith; giue to Cæſar that which is Cæſars then, Luk.20.
although he was a Pagan, and thus is the Minor prooued. Againe, I argue thus againſt the ſame Canons and decrees which do enterpriſe to diſplace Monarkes and kings, beeing their Lordes. God onely is the authour and giuer of kingdoms; wherfore it followeth, that Popes and Biſhops haue no right to put them out: the antecedent is thus proued & produced by Ieremy. I haue made the earth, the mē, Iere.27.
& the beaſts which are vpon the face of the earth, ſaith the Lord, &c. I haue giuen to him to whó it hath pleaſed me: now haue I giuē al the earth into the hands of Nabuchadnezer king of Babylon, my ſeruant, all people ſhall ſerue

him, and his ſonnes, and the ſonnes of his ſonnes. To the ſame ende the wiſe man did bring in God, ſpeaking thus:
Prou. 8. By mee kinges doe raigne: the conſequent is prooued in this ſort: No man hath right or commaundement to take away from any man that which he cannot giue, and wherwith he hath nothing to do: The Popes, Cardinals, & Biſhops, haue no right, nor any thing to do ouer kingdomes of the worlde: from them it followeth, that they haue no right to diſpoſſeſſe them, whereof theſe textes are witneſſes, that the powers are ordained of God. Giue to all them
Rom 13. Luk. 12. to whome it is due, tribute to whome tribute belongeth,
Luk. 12. and honor to whom honor is due. The kings of the nations do beare rule, but it ſhall not be ſo with you. Oh man, who hath appointed me iudge, & a decider amongſt you? Marke, Chriſt whoſe wiſedome & power was more great than that power of a million of millions of Popes, & Cardinals, would not then (although required) intermeddle with deciding betweene two brothers: Contrarily, the Pope, without beeing required in any thing, will by conſtraint, not onely iudge, but parte, diuide, and take awaye the kingdomes of the worlde, to tranſpoſe them where he
Mat. 4. liſt, imitating Satan when hee tempted Ieſus Chriſt, and would haue made him beleeue, that the kingdoms of the earth were at his diſpoſition, to giue them wher he ſhould thinke good. And I holde a third argument againſt ſuche Canons and decrees, vpon the calling, right, and nature of kinges, to whom (as to Soueraignes of kingdomes & com-
Rom. 13. mon-wealthes) God hath ſubiected all other perſons, that do owe ſubiection, homage, obedience, tribute, and other
1. Tim. 2. like duties vnto them. So farre off is it then, that the kings (as theſe Canons would haue them) in ſuch ſort ſhould be tractable and puniſhable by the Miniſterie of Biſhoppes; whereas on the contrary, ſuch Miniſters (as their ſubiectes do owe to them all the foreſaid homages, euen to be them ſelues) not onely to bee diſgraded for default of this theyr

dutie,

dutie, but also furthermore to bee punished, according to the qualitie and quantitie of the faulte that they commit. Now then, that the kinges being soueraigne Magistrates, haue preheminence, dominion, and lordship generally ouer all men of their kingdomes, of what condition soeuer they be, as appeareth by this generall commaundement of the Apostles, proposed by word, distributiuely. All persons ought to be subiect to their superior powers: seeing then that the Bishops are comprehended in the same subiection, from thence it ensueth, not onely that they haue no right or power to depriue temporall Lordes of their estates and dignities; but that contrariwise, they ought to maintaine and defend them, euen to death if need be. Let such Bishops of Rome consider therfore these things, and remember themselues what Salomon saith; that it is not conuenient for the seruaunt to rule ouer Princes, and for the more celebrate commendations of them, the holye Scriptures doe adorne them with the titles of diuinitie. When then the Bishop, in stead of reuerencing and respecting his king, doth lift himselfe vp against his Maiestie, he committeth two other abhominable faultes. The first is, where he detaineth vniustly that which he oweth to another. The second is, that hee is a rebell, traitour, and felon, in lifting vp himselfe against his Lorde, to whom hee is in subiection by the lawes of God and nature. The conclusion is then, that a Bishop (yea were it the Bishop of Rome, vndertaking to destroy and ouerthrow the state of a king) is worthie to be hanged. S. Iude speaking of such people, sayth, that the obscuritie of darknesse is prepared for them. And heere it will not serue sufficiently for him, to arme himselfe with a pretence of a Romish preheminence, seeing that it hath no proppe nor foundation in the Scripture. Let the greatest amongst you be as the least (saith our sauiour Christ) it was not so from the beginning. The contrarieties and absurdities which are founde in the Canons

Rom. 13.

Prou. 19.

Iohn. 10.

S. Iude in his epist.

Luk. 12.
Mat. 19.

and decrees of the Popes doe witneſſe ſufficiently, with what ſpirite they doe proceede, and doe ſhewe what credite and authoritie ought to bee giuen to them. Petrarke, who as one that had more knowledge, than anye of his time, did call Rome the hell of the liuing, and the priſon of wrath. Notwithſtanding theſe leaguers woulde make vs beleeue, that when ſuch Biſhops ſhal commit the greateſt and moſt enormious faultes of the worlde, ſuch as are their conſpiracies againſt the ſoueraigne magiſtrates, giuen and appoynted of God, that they are mooued by the heauenly inſpiration. The wiſe king may heere conſider to whome it doth appertaine to deſtroye the councell of the wicked, as Salomon ſayth: to turne the wheele vpon them. God puniſheth ſuch when it ſeemeth him good. It is verie true, that the not puniſhing of theſe kinde of people, proceeding from the ignoraunce and negligence of the ſoueraigne Magiſtrates, is the occaſion that theſe doe giue themſelues leaue continually to do like faults, hoping that it will be alwayes with them as with harlottes, which perſwade themſelues of no puniſhment, for that they alwayes keepe themſelues in Townes or publike Stewes of the common-wealth, thinking that they are not only tollerable, but alſo to bee maintained as thoſe of Rome. But if this iniurious time cauſeth that there is not founde a Magiſtrate at this daye in the earth, which dooth repaye ſuche by Iuſtice, when as they manifeſt themſelues to bee ſeditious, trayterous, ſchiſmatickes, heretikes, murderers, Sodomites, Magitians, and Atheiſtes, the vengeance of God in the time appoynted can verie well pay the intereſt of ſuch attentions and dilations. This is heere ſpoken vpon the more than diueliſh ſawcines of the Biſhops of Rome, the which by decrees and Canons, as Giantes, doe take in hande, contrary to the ordinance of God, not only to diſgrade, but alſo to kill and exterminate the princes of the earth.

Prou. 20.

2. Pet. 3.

2. Theſſ. 2.

This is no meruaile then, ſeeing the Pope challengeth power alſo ouer the Angelles. Let vs continue the examination of this Article. The Author addeth (by exclamation and parentheſis) that for the cauſe of hereſie, ſuch canons doe diſgrade euen to the Pope, deſiring to affirme, notwithſtanding that hee is erected aboue all Monarkes of the earth. What greate admiration is this? as if it were not knowne, that all men receyuing a charge of the Biſhop, receyueth it with condition to bee depoſed. If hee becommeth an heretike, the word of God doth declare it manifeſtly: and the euill is, that in thy place the practiſe doth oppoſe it ſelfe. Admit this; yet it is denied that hee may take in like manner frō the kings of the earth, becauſe that amongſt other thinges their charge is different from the eccleſiaſtical, & becauſe they haue receiued their politike adminiſtration without ſuch condition. But if it doth fall out, that a prince ſhould be cenſured touching the depriuing him of the goods & honors of this world, it belōgeth to a politike conuocation of eſtates, & not to eccleſiaſtical perſons. And proceeding, the Monke addeth, that theſe Canons do abſolue & releaſe all ſubiectes, from the obedience that they owe to their Lordes or kinges, being heretikes. Now for the anſwer: It hath been ſaid & proued againſt ſuch iniuſtice, that God raigneth ouer kingdoms, & eſtabliſheth thoſe whom he pleaſeth, be they faithful or infidels. I haue called thee, ſaith the lord to Cirus, althogh thou haſt not knowne me, and I haue named thee by this name, to the ende to make the nations ſubiect vnto thee. This is here ſaide of Pagan princes. Now let vs enter into the cōmon-welth of Iſrael, where the church of God was, and where all the kings ought to haue made profeſſion of the true religion. There were fouud many heretikes before and after their comming to the kingdom, neuertheles not one of them was euer depoſed for hereſie. To bee ſhorte, neither the Prophets, Ieſus Chriſt, nor his Apoſtles, haue

Tit. 3.

Iſay. 45.

euer

euer taken away, or abolished the dignities and pollicies
Ier.27. of the world for such respects: but rather haue maintained
Luk.20. and confirmed such magistrates, in commaunding to giue
Rom.13. to Pagan Princes the things which God hath ordained & assigned for them. Heere thou doest reply, that seeing that we ought rather to obey the creator, than the creature; if it commeth to passe, that the seruice of the king doth detract vs from the seruice of God: wee ought to leaue the lesse, to obey the greater. The answere is, that this maxime is verefied in it selfe, but very badly applyed to that which is the question, beeing considered, that they doe obey the creator which do obey his commaundements, as concerning their dueties which they owe vnto their soueraigne Magistrate. And if for the cause of religion he would draw thee from the seruice of God, then the Prophets, Iesus Christ, and his Apostles, commaund thee not to digresse from it (so farre off is it that thou shouldst roote him out) that contrariwise thou oughtest to pray to God for him, because hee hath the hearts of Princes in his handes: and
Prou.21. otherwise, they commaund thee to endure persecution, or
Math.10. to flie and go some where else. If these be not thy proceedings, thou art no disciple of Christ. Let vs see how thou doest borrow the examples following.

The first is of the bande of wiues towardes their husbandes. The second is, of children towardes their fathers. The third is, of seruantes towardes their maisters. Where thou saiest that in the case of heresie such bands do cease: and from thence thou dost inferre, that for the same cause the band of the subiectes towardes their Princes ought to cease. Now for aunswere I say, that the antecedent is false, and that the consequence is not true. Beginning at the first example, thou doest alleadge and apply falsly; for the text sayth word for word: That if any woman hath married an infidell, and if hee is content to dwell with her, let her not
2.Cor.7. depart from him. Where it is added, what knowest thou

woman

woman, whether thou ſhalt ſaue thy husband, or not? that is to ſay, by praiers, inſtructions, and good conuerſations. It is well ſayd in the text, that if the infidell or vnbeleeuer will departe, let him departe: But ſuch a ſeperation commeth not from the beleeuer, but from the vnbeleeuing. Behold how thou doeſt falſly alleadge the worde of God. And in reſpect of the ſecond example, all men know, that amongſt the dueties of the worlde, the obedience of children towards their fathers, be they beleeuers or vnbeleeuers, is ſo generally and profoundly imprinted in the breſt of mankinde, that aſwell the lawes diuine as humane, doe commaund it alwayes without exception, ſo clearely, that to dilate theſe thinges by examples and textes, is to ſowe nothing elſe but wordes of wiſedome in vaine. A Pagan would aunſwere that nature could not breake this duetie. If ſome of your Canons haue giuen him ſuch great authorities as thou talkeſt of, it may bee aunſwered, that the authors of them were worſe than infidelles. And as for the third example taken from ſlaues, which may in caſe of hereſie (ſaieſt thou) in like ſorte abandon theyr maiſters. To aunſwere that, Saint Paule the Doctor of the Gentils, doth tell thee that thou doeſt lye, when hee commaunded ſeruantes in his time to obey theyr Maiſters, which were for the moſt part infidels, ſaying: Seruants, obey them which are your Maiſters, according to the fleſh; for ſo Ioſeph was obedient vnto Pharao, and alſo to his firſt Maiſter: and Abdias to Achab his Lorde, which was an heretike, and moreouer an hypocrite, and a perſecutour of the Church.

Terent.

Mat. 5.

Ephes. 6.

Gen. 14.

1. King. 28.

If then becauſe of religion, priuate men maye not leeſe their right which they haue ouer their ſeruants: much leſſe then ſhoulde Monarkes leeſe the obedience and acknowledgement which is due vnto them, from thoſe whom the Lorde hath ſubiected vnto them, by diuine and humane right: otherwiſe I pray you, what maner of arguing wold

this be, if a prince disobeyeth God in a pointe of religion, then it is permitted to take his scepter from him.

Now I must enter into the great depth of the Romish excommunication, by the Ministerie whereof this leaguer doth pretend to curse and roote out, as well the king, as the nobles, and other subiects which do take his part. He saith then, that if a prince be excommunicated, the Canons doe forbid, that any obedience should be giuen vnto him. And comming from these to Hypotheses, he produceth the sentence of excommunication, of Pope Sixtus the fifth of that name, denounced against the king, in the yeare 1585. the ninth of September, beginning thus: we do establish in the full power which the king of kinges hath giuen vs, &c. in the which are comprised the nobles, and other Catholicks which do helpe the king, as fauters of heretikes. To answer the same, and for the more briefe and easie vnderstanding of this matter of excommunication, it is requisite to diuide it into foure parts. The definition of the thing shall be the first. The second shall comprehend the authoritie and calling of those who ought to excommunicate. The thirde shall haue regarde to the qualitie of the crime, together with the ende of the censure. The fourth shall intreate of the commodities and rightes of this present life, to knowe whether ecclesiasticall iurisdiction hath power to depose them from their proper rights or not. The worde Excommunication is defined in this manner.

Excommunication is a banniſhment or reiecting of an obstinate sinner, beeing hardened in his sinne, the which is throwne out of the company of the faithful, by the iudgement and sentence of the Church, by the authoritie of Iesus Christ: following the rule which is contained in hys worde. The which ecclesiasticall punishment is ordained as well to cause the sinner to repent and amende, as also for the edification of the foresaide Church. The seconde parte, is touching the persons which ought to pronounce

such

such sentence of excommunication, for if it be proffered & done by a man hauing no calling, it is nothing, like as a band made without forme of lawe.

It is necessary therefore to knowe in generall, that the power of excommunication is giuen to the church, as Iesus Christ doth witnesse in the Gospell written by S. Mathew, where speaking of him that will neither hear in particular, nor in the presence of one or two witnesses: his brother which then hath offended, commaundeth the partie offended, to tell such his rebellion to the Church, as to the which the iudgement and acknowledgement of the censure, which falleth to him that hath offended, doth belong. Mat. 19.

After the Maister, Saint Paule his Disciple speaketh thus of the proceeding of excommunication holden agaynst the incestuous Corinthians. I haue determined (saith he) as being present, that he which hath done this thing, be deliuered &c. And afterwards adding (you and my spirit being assembled with you in the name of our Lord Iesus Christ) to deliuer (I say) such a man to Satan, for the destruction of the flesh, to the end that the spirit may be saued in the day of our Lord. 1. Cor. 5.

It may be seene then, that this iudgement is deferred to the Church, which chuseth a certayne number of men, to the which shee giueth charge to watch ouer the flockes, and to haue certaine knowledge of him which hath offended, to bring him backe againe to the trueth, to the ende that if there doe fall out the censure of excommunication, it maye bee doone by the sight and agreement of the Church, according to the authoritie which Iesus Christ hath giuen her. This is then a certaine token, that the obstinate sinner ought to be excommunicated in the same Church, whereof hee is a member, and in the which the fault hath beene committed to her greate offence. And because that excommunication is the last and moste seuere ecclesiasticall censure against the sinner, therefore it Mat. 16.

is good to proceede in all thinges deliberately, by good counsaile, and manifest proofe of the cause. Wherefore S. Cyprian sayth, that the Bishops of his time, did call the other Bishops of their prouinces, when there was any question of excommunicating the rebellious and obstinate. Where it appeareth, that there is found no such matter, as in the Romish proceedinges: seeing that they excommunicate not onely those which be not of their dioceſſe, but all other out of their prouinces, as they thinke good: ouer the which they haue no more to do, than this my leagued Monke hath ouer the Tartarians. This abuse doth aggrauate it selfe the more, in as much as the Popes beeing accused of manye crimes, doe notwithstanding iudge them which are their accusers: where we may not omit, that of old time our Fathers did ordaine and appoint those things which they thought conuenient, profitable, and necessary for the correction of those which did belong vnto the French Church, without going into Italie: as is prooued and shewed amongst others, by the authour of the abuses and nullities of the Bulles of Pope Sixtus that dyed last: the which dooth shewe by many examples, that the Bishoppes of Fraunce, warned Pope Gregorie the fourth, which came into the Realme with menaces of excommunications to the king, that if hee did enterprise any thing against him, in steade to excommunicate, hee shoulde returne excommunicated. Likewise it was tolde him, that it was neuer seene, that a Pope not being desired, should euer meddle with iudging the rightes belonging to kingdomes, and that the Frenchmen had alwayes accustomed to liue in libertie: for the maintenance of the which, they were resolued not to spare their owne bloud. And lastly, they tolde him that kingdomes were neuer gotten by excommunications.

Epist. lib. 3. Epist. 19.

Aim. lib. 5. cap. 26.

From all which reasons it followeth, that the French men haue no reason to feare the Popes excommunications. If

it falleth out, that anie of them do cõmit anie offence, they may go to the Biſhops of Fraunce, which ought to reduce them by faire meanes, & cenſure them accordingly, without ſuffering them to go to Rome. And for the third parte of the excommunication, touching the perſon excommunicated, together with the ende of ſuch cenſuring: Firſt I ſayde, that it is neceſſary to admoniſh the culpable by all faire meanes, euen with teares, as alſo to heare and vnderſtand him in all his reaſons, plaintes, and iuſtifications, to knowe thereby whether he bee duely informed of the accuſations, or not. Now there hath beene no ſuch obſeruations in the foreſaide ſentence of excommunication; from thence therefore againe it followeth, that it is not onely a nullitie, but alſo a deteſtable abuſe. That which doth alſo againe appeare for the third, is the qualitie of the pretended crime of hereſie, wherewith the Pope accuſeth the king; foraſmuch as it is verefied, that ſuche a propoſition (the Romane Church hath neede of reformation) is nothing at all erronious, and much leſſe hereticall. Lette vs now behold the end of excommunication. It hath beene ſayd, that it hath reſpect vnto the repentance and ſaluation of the ſinner: wherefore I deſire all that be truly religious, to conſider whether the Pope indeuoreth himſelfe to this ende, when he excommunicateth kinges: they ſhall find that he doth not. Beholde, let a Prince bee a tyraunt, a whoremaiſter, adulterous, a rauiſher, a drunkard, a blaſphemer, and an Atheiſt, doing as much of theſe thinges as he will, yea although hee bee quallified with all ſuch vertues, yet the Pope will not once deigne to tell him of the leaſt of them, no not to his Biſhops, ſo farre off is hee from ſpeaking of the excommunicating, either of the one, or the other, for ſuch reſpects reſeruing the thunderbolts and threatninges of the ſame, onely againſt thoſe which doe talke of the abuſes and wickednes of the ſame, and of the way how to hinder that courſe. Now the fourth parte of

the diuision remaineth yet to be looked into, which is as much to saie, whether by the ministrie of the excommunications, the Bishops of Rome may deprive Monarches of the benefites and rightes of this present life or not; for proofe to the contrarie, it hath bene already sayd and proued, that God hauing giuen the Empires and kingdomes of the world, to those whom he hath chosen from amongst men, doth forbid all Bishoppes, Cardinalles, Monkes, and Priests, to disturbe or depriue them of the same. If the Princes be wise, they haue tallans good inough to defend themselues from such iniuries, if they doo not make them their owne hurt. This iniquitie of the Bishopps of Rome, (which vnder the pretence of ecclesiastical iurisdiction do transpose kingdomes to whō they wil) shal better appeare by the conferring of the ecclesiasticall gouernment with the politike, which we will also handle. First of all, the power of the Church is spirituall, and that of the Magistrates is corporall. Secondly, the Church iudgeth according to the diuine lawes of the word of God, and the Magistrate politikely, according to the course of the worlde. Thirdly, the Church doth punish the rebellious spiritually in the soules with ecclesiasticall paines, and the Magistrates corporally in the flesh with politike pains, ouer the which the Church hath nothing to do. Frō whence it foloweth, that if it should be such a maner of excommunication, then the ecclesiasticall persons haue nothing to do with the worldly goods of priuate men, & much lesse with realmes, kingdomes, and Empires. By this conference, the most blockish amongst the Antipodes, may easily indge of such abuses, much more then the French men. If for wilfulnesse of heart they doe not picke out their eyes, so that they maye not see at noone time, when as the Sunne is in the highest: assure your selues then, my maisters, that all excommunications, beeing abused, cannot shut the gates of paradise agaynst you, seeing that God doeth keepe them

Luk. 20. Rom. 13

Iohn. 16.

open

open for all louers of godlyneſſe and truth, in deſpight of him which ſayth, that hee hath power to ſhutte them againſt you, for which cauſe it is ſayde in the Prouerbes, that the curſing without cauſe will neuer come to paſſe. Prou. 26.

To conclude, the Apoſtles did not care for the excommunications of the Scribes and Phareſies: much leſſe then ought the French men to care for the Italian or Romiſh eſtate, becauſe they haue leſſe to doe with them, than the aforeſayde Scribes and Phareſies had to doo with the Diſciples of our ſauiour Chriſt. Heere muſt not bee forgotten the titles and qualities which the Biſhop of Rome doth attribute to himſelfe, when as he nameth him 2. Theſſ. 2.
ſelfe chiefe and ſoueraigne paſtor of the Church, eſtabliſhed (ſayth hee) in the full power of the king of kings, and of Saint Peter and Saint Paule, and of his owne together, with his Cardinalles. And I praie you what to doe? Onely to root out, and excommunicate, if he could, Henrie of Bourbon, at this daie our king of France, in deſpight of his ſentence. In the which wee finde a deſcription of a pride more than deuilliſh, for the holy ſcriptures doe witneſſe, that theſe diuine titles, Chiefe ſoueraigne, and ſoueraigne paſtor of the Church, doe appertayne vnto Chriſt, God bee bleſſed for euer, who onely is called chiefe of the Church, by Saint Paule, writing to the Epheſians, in the firſt and fourth Chapters, and vnto the Ephe. 1. 4 Col. 1. 2
Coloſſians, In the firſt and ſecond Chapters. This is alſo hee alone which is called by Saint Peter, in his firſt Epiſtle and fifth Chapter, the chiefe ſhepheard of our ſoules, 1. Pet. 5
and in the Epiſtle to the Hebrewes, and eighth Chapter, Heb. 8
is called the ſoueraigne ſacrificer. Theſe two Apoſtles (whoſe ſucceſſours the Biſhoppes of Rome doe call themſelues,) they haue great regard, not to attribute to themſelues ſuch titles of diuinitie, knowing that they doe belong to none, but onely to Chriſt, being onely iuſt, thereby to diſtinguiſh him from the vniuſt, therefore

they

they speake simply of themselues in this sort. I desire the Elders saith S. Peter, which am also an Elder with them. 1. Pet. 5.
And S. Paule sayth, let men esteeme of vs, as of the Ministers of Christ. 1. Cor. 4.
Hee saith in the second epistle written to the Thessalonians, that it belongeth to the sonne of perdition to attribute vnto himselfe such diuine titles. 2. Thes. 2
The primitiue church doth also giue the lie to the ambitious priest of Rome. In witnes whereof, amongst other, the Canon of the third Councell of Carthage sayth, that the Bishoppe of the first sea, was not called prince of priests, nor soueraign priest, or such like: and that hee cannot call himselfe vniuersall. Cap. 1 sed dist. 99.
Chrisostome speaking of all Bishoppes, sayth thus. Whosoeuer shall desire the primacie on earth, shall not be numbred amongst the disciples of Christ. Finally, all men knowe, that Gregory hath beene a capitall enemie to this title of vniuersall Bishop, so farre foorth, that by the same hee sayth, that hee did perceyue the nigh comming of Antichrist. Wherefore hee concludeth, that suche a title is prophane, and that suche tytles doe declare vnto vs the insupportable pride of such a Bishop, so doeth the vantage of hauing full power (as Sathan saith of himselfe) ouer the kingdomes of the earth (giuing the lie to the prophet Daniel) which attributeth it to one onely God. Neuertheless I doo agree most willingly to this truth, that the Pope is also established in the full power, as wel of himselfe, as of his Cardinals. Let vs nowe ende the rest of this Article. This leagall Proctor, willing to let nothing passe that might serue him towards the excõmunication of his king, hath shewed foorth yet another certaine Canon of Lutheran, ordeining, that kings shal neuer come to be sacred, vntill they haue first sworne to defend the Romane Catholike religion. It hath bin answered, vpon the generalitie of their Canons, that the ecclesiasticall persons, bee it in their councels, or bee it in their consistories, or elsewhere, haue no cõmandement, right, nor calling, to driue

Tom. 7. homil. 43. in Mat. ad Eulog. li 7. c. 30
Mat. 4.
Dan. 5

kings

kings from their kingdomes and Lordships, which it hath pleased God to giue them, seeing that he will rather serue himselfe with the ministerie of them in such administration, than of others.

Moreouer, we saie, that the intention of the king, is to maintaine the puritie and truth of the Catholike, Apostolicall, and Christian religion, with as good an affection as anie other king that euer raigned in France. He hath vowed it, and the experience will followe, (God helping) to the contentment of al true religious Christians. And as for the Romane, his intention is nothing elsse, but to let euery one loose to his owne libertie: Holding it for a Maxime, that by the examples of Christ, and his Apostles, one neyther can nor may bring men to the beleefe of the Gospell by force, seeing that that appertayneth to one onely God, to touch and moue the heartes, causing them to beleeue to saluation. Math. 11. Act. 13 Rom. 10.

Let vs adde, that by a free and amiable conference, that all that which shall bee found good and conformable to the word of God in the Romane Church, shall bee ratified, confirmed, and approued. What is it then that thou doest require more of a faithfull Prince towardes the christian religion? If not a reprehension agreeable to such inuectiues, which impudently thou doest produce agaynst his maiestie. Thou giuest vs afterwardes a gradation of of heresies, touching the reformation of the Church, brought into Fraunce, the which thou callest the heresie of Caluin, more detestable then all the rest. To the which is aunswered, that it hath beene sufficiently maintayned and proued, that the Church of Rome doeth erre in many pointes of doctrine, and that it hath neede of reformation.

Heereupon it is come to passe, that many haue renounced her errors, idolatries, and superstitions, to follow christian Religion, according to the first institution, purity, ve-

ritie, and ſinceritie. You call this reformation, hereſie. But if in deede in naming good euill. All thoſe which will open theyr eyes, may ſee this neceſſitie a farre off. If there were neede to giue place to thy inductions and gradations, I would produce two, the truth whereof thou canſt not denie.

And the firſt is, that at Rome hath beene made ſuch an aſſemblie of idolatries, errours, and ſuperſtitions, that they doe iuſtifie the religion of Presbiter Iohn, and of the Muſcouite. The other alſo ſhould be; that the Biſhop of the ſame towne, mounting from degree to degree, is placed in the moſt abhominable ſeate of all Europe. Euen as they are alreadie verified & proued by thoſe which thou canſt not contradict. 2. Theſ. 2

Now then it remaineth, after the counterbatterie of thy Eccleſiaſticall Canons, to repulſe the application and interpretation, which thou giueſt to certaine imperyall lawes, which condemne the heretikes in diuerſe paines, as by banniſhment, confiſcation of goods, and other ſuch like. From whence thou draweſt then this concluſion, that the king ought not onely ſo to bee handled, but alſo to be put to death. Theſe are thy proper tearmes, when thou ſayeſt, If ye will haue the lawes ſtand in force, it is neceſſarie that the heretike ſhould die. And for want whereof the ſtate of France is more miſerable, than the pollicie of theeues. To all that hath beene alreadie aunſwered, firſt, that the ſoueraigne gouernours are not to bee comprehended in the like rigor of ciuill puniſhments, as their ſubiects are, for the reaſons that wee haue alleadged elſe where.

Secondly, that ſuch heretikes were puniſhed, ſome for hereſies being qualified, which did turne vp ſide down the foundation of Chriſtian religion, beeing knowen and approued ſuch, by the true Doctours of the Church. And for the laſt, ſo farre off is it, that thou mayeſt ſaie ſo of the king,

king, that contrarie-wise it hath beene prooued, that if there bee anie Prince in the worlde farre from heresie, and from anie opinion, that may anie kinde of waie approch it, it is hee, seeing that he followeth Christian religion in the greatest measure of reformation of the same, as euer hath bene sithence the death of the Apostles. Most truely therefore I conclude, that in cursing the king, lyke to another Semei, and condemning of him to death, by the examples of Caiphas, thou doest demerite meritoriously the condemnation of two. And as for the prophesie, importing, that for not killing of the king, the aboue sayde inconueniences woulde come to passe. It may easily be answered, that in killing the king giuen of GOD for the gouernment of the people of France, shoulde bee committed the most great and hainous sinne of the second table of the Lawe, by the which notable wickednesse, the wrath and vengeance of God should be prouoked. 1. Sam. 16.

And to conclude, it is necessarie to shew thee a notable errour, vpon the ending of the two Articles, within the which thou doest inwrap all thy speech, and this it is, that thou doest alwaies inferre in thy Arguments, that heresie is a greater sinne than all other infidelitie, such as are Paganisme, Atheisme, Idolatrie, and generally all other defection from God and his religion. The contrarie appeareth by these argumentes. Hee that denieth the greatest quantitie of truth, is a greater lyar, than hee which denyeth the lesse. Such therefore bee the Pagans, which doe denie altogether all the truth of Christian religion, wherefore it followeth, that they are greater liers, and more to bee condemned, chan the heretikes which denie lesse.

And agayne, Euerie man (such as is the Atheist, which denyeth the essence of GOD, and his effects, is more abhominable than he which cõfesseth the one & the

other, from whence it proceedeth, that Atheists are worse than heretiks. To the like effect or end, I thus argue. Those which doo generally abiure from the true God and his religion, are worse than those which doe but in parte, from whence yet it followeth, that such destroyers are worse than heretikes. As in deede such Infidelles are altogether
Ephe. 2 straungers from the common weale of Israel, the which cannot bee saide of the heretike, which shall beleeue in one God, the contentes of his worde, and the truth of his promises, failing onely in this point, that hee doth vnderstand some Articles and texts of holy Scripture amisse. If thou doest obiect, that many heretikes haue maliciously and against their consciences, striuen against the truth, I answere, that in such a case mans iudgement ceaseth, seeing
Iere. 20. that God alone can examine and sound the heartes of men: otherwise, to saie the truth, if they come to that point they ought not to be called heretikes, but Apostatates and arch-enemies of God, the which by consequence, according to the example of one Iulian, should sinne against the holy spirit. Possibly Arrius did the like. That beeing taken awaie, it is necessarie to obserue all such distinctions, for feare of enwrapping them in the same condemnation which doe erre by simple ignorance. What shoulde become of the most part of the ancient doctors, if they were admitted? We doe not onely then saie, that there is a difference betweene Apostasie and heresie, but also between heresie and heresie, and moreouer all errour is not heresie.

Furthermore, if it be demaunded into what predicament simple heretikes may or ought to bee put, and what iudgement is to bee giuen of them. I aunswere, that they ought to be handled more fauourablie than those which are excommunicated: the reason wherof (amongst others is this, that because they are not bannished nor reiected of the Church, and because they haue neuer done any acts of rebel-

rebellion or contempts, as the aforesaid excommunicated haue: Concerning the which neuertheles, it is saide, that they are deliuered to Satan, for the destructiō of the flesh: to the ende that their soules may bee saued in the daye of the Lord. Seeing then that excommunication doth not seclude these heere from the hope of saluation, much lesse then the heretikes, seeing they are lesse withdrawing from the way of repentance, than the excommunicates. Nowe to shew that all those which do erre in some poynt of heresie, are not so foule as this leaguer doth make them; wee will produce two examples drawne from the worde of God. 1. Cor. 5.

The Corinthians did erre in one of the most principall articles of the christian fayth, in denying the resurrection of the body, a quallified heresie, if there were euer any, seing that it did abolish (as S. Paule prooueth) the whole benefite of the death and passion of Christ. Let vs come to S. Peter, who beeing better instructed than the faythfull Corinthians, mistaking an Article of the Christian liberty, and beeing vnknowne, fell into a poynt of heresie: because that after the death of Christ, he thought it to bee a pollution of the soule and conscience, to eat of all sorts of meat, as if in such, an abstinence did consist in a part of saluation for mankind, quite contrary to that which S. Paule dooth teach, when he sayth, that God had created meates, to the end that the faithfull which haue knowne the truth, maye vse them with giuing of thanks. Behold then heere a body of the Church, and an Apostle, heretikes euery one of them in a point of heresie. Neuertheless they were not reiected of the church, nor deposed frō their charges for the same, Yea such opinions were not imputed vnto them for heresie, because there was no obstinacie in them, nor a wicked purpose to resist circumstances, requisite for a formall heresie. Euen as the auncient Doctors haue noted, aswell as the Schoolmen, affirming, that he is no heretike, that doth 1. Cor. 15. Act. 10. 1. Tim. 4.

ſimply erre, if there commeth not a wicked purpoſe betweene, and an obſtinacie to ſtriue and ſtand againſt the trueth. To the which promiſe is alleadged that which S. Auguſtine ſayth; I may erre, but I will not be an heretike. If theſe conſiderations doe purge as well the Church of Corinth, as an Apoſtle, why not then alſo a king, when as he doth but onely ſay, that the Romane Church doth erre in certaine points? A propoſition which hath leſſe cauſe to be charged with hereſie than the former. Notwithſtanding, let vs graunt ſuch a propoſition (the Romane church hath neede of reformation) be erroneous, we may aunſwer as before. That for not beeing ſet forwarde, with willing purpoſe of the heart, to the end to ſtand againſt the trueth, it ought not to be imputed hereſie. If thou doeſt replye, that it is vppon mallice and obſtinacie, that the king doth maintaine ſuche a propoſition: I will aunſwere thee as I haue doone elſewhere, returning thither; Who will bee ſo wicked to ſay, that the king doth intermeddle, or hath intermedled, and with a malitious will againſt his conſcience, in the cauſe of religion? What profit could come vnto him by the ſame? Leauing then this frenzines vnwoorthy any aunſwere, I will paſſe to the thirde Article, vppon the which wee neede no more to inſiſt, than in the others going before, foraſmuch as the generall and neceſſary anweres to this ſubiect haue beene already produced, which will helpe the ſolution of the Articles following.

The third Article.

THe third Article commeth to this poynte, that the Catholickes which doe accompany the king, doe breake the naturall law in the acte of religion, that which the barbarous nations neuer did. For this confirmation, and commendation of which Article, this author alleadgeth diuers examples drawne out of the Pagans ſhop,

from

from whence hee concludeth, that ſuch Catholickes are worſe than they, becauſe they accompany a king that is not of their religion. Therein is contayned two poyntes: The firſt reſteth in the knowedge and propertie of the law of nature, in the which is the queſtion: The ſecond in the nature and force of the examples. Therfore we ought firſt to know, what it is to ſay the naturall law in matter of religion. To this purpoſe therfore S. Paule ſayth, that the naturall man doth not comprehend the things of the ſpirite of God, becauſe they are vnto him as fooliſhnes, & he cannot vnderſtand them. Wherupon it followeth, that for the vnderſtanding of them, he ought to be otherwiſe than naturall: that is to ſay, that he ought to haue ſome thing from aboue, & beyond the gifts of the humane ſoul. That which in other places the ſame Apoſtle calleth the ſpirit of reuelation: and the eye of the vnderſtanding being inlightned. Much more then the naturall man will affecte his naturall religion, which is not but of the world, & therfore the further from the true ordinance of God, conſidering that it is fooliſhnes vnto him, & ſo conſequently can neuer comprehend it, if the ſupernaturall gifts of the holy ſpirite doe not come between. From whence it cõmeth to paſſe, that to imbrace the true religion, being ſupernatural, he ought rather to go againſt the law of nature, than to followe the courſe and conduction of the ſame. It appeareth then, that thou doeſt very badly apply thy naturall lawe in the caſe of religion. But if thou doeſt reply that by the lawe of natute thou doeſt vnderſtand an inſeperation and inclination to be borne & nouriſhed together with man, tending to the good and preſeruation of mans life. Vppon ſuch an interpretation, thou doeſt ſhew thy ſelfe without compariſon to be a greater tranſgreſſer of this lawe, than thoſe vpon whom thou doeſt falſely impoſe ſuch a crime. Behold the law of nature requireth, that one ſhould be gentle and tractable towards his countriman.

1. Cor. 2.

Ephe. 5.

Which

Which doth demonstrate amiably, that the difference in religion dooth desire examination and conference. The same lawe abhorreth ciuill warres, and dooth lament and detest the effusion of mans bloud: it desireth also the good and quiet of her neighbor, following the ancient prouerb, which saith, that man is God to man.

To be short, the law of nature wisheth generally, a peaceable estate, to the end that all men ought to liue in concord, amitie, equitie, iustice, and blessednes. Cicero called
Lib. de scien. these things, *Sequi naturã ducem*, the following nature as a guide: from whence it proceedeth, that thou, and thy like leagued companions, in writing, councelling, and pursuing the contrary, declare your selues to bee enemies to nature, and violaters of the lawe. And as for the other point, touching the example of the Pagans, and their zeale concerning their religiõ, I dare say, that if thou with pride of heart, haddest vndertooke to reason in the behalfe of Satan, to the ende to commend all the wicked religious, which hee hath brought into the worlde, thou couldest not haue better proceeded to haue pleased him; then in exhorting euerie Countrie to follow the religion which it hath found in the world, without anie other knowing of the cause. Tell me, where hast thou learned this fashion of arguing? It commeth not from the Apostles, who in stead of commending the Ethnike religions by such examples, did combat with and beate them downe by the authoritie of the word of God. True it is, that in Ieremie,
Ier. 2. God reasoning, saith, that his people are lesse constant in his truth, than the idolaters are in their errours. But the Prophet did not endeuor, to the end to commend the perseuerance, nor the obstinacie of the idolaters, to the which in the meane time thou doest intend. Thou takest then this fashion of arguing from the oracle of Apollo, the which wicked creature did counsell the pagans in times past, alwayes to reteine the religions receiued into theyr

countrie

countrie from all antiquity, without chaunging any thing. Knoweſt thou not, that amongſt the Pagans ſuch examples are not concluded? and much leſſe amongſt Diuines, which do argue altogether by the worde of God. Finally, doeſt thou not knowe that the Gentiles did forſake theyr falſe religions, by the preaching of the Goſpell. Thou haſt done very fairely then in alleadging the Perſians, Greeks, and Romanes in their paganiſme, to the ende that by their example a man ſhould not inquire after the certaintie and aſſurance of the true religion. On our ſide wee ſee agayne the diſciples of Chriſt, with the contentes of his will written within his booke, which is the worde of God, & which doth alwayes remaine. But the religions of the Pagans, are periſhed with theyr authors, where it appeareth that thou ſheweſt thy religion to bee more wicked than the Pagans did theirs, for they neither would nor durſt ſerue ſo much wickednes and crueltie, as thou doeſt ſerue thy ſelfe with, in that which thou calleſt the Romiſh Catholicke religion. Let vs ſee now whether thou canſt profit thy ſelfe any better in thy fourth Article or not. But it will ſooner bee found out, that through a hotte diſeaſe thou wilt fall from the water into the fire.

Xenoph in his Com. Cicero de legibus lib. 2.

Iohn 5.

Iſay 40.

The fourth Article.

THe ſumme of this may be drawn to this poynt: that the Catholicks which do mayntaine the kings parte doe breake the ſtatutes and fundamentall lawe of Fraunce. For the proofe of which rupture, this Doctor like vnto a mouſe, that hath but one wretched hoale, neyther knoweth how, nor can alleadge any other text, or reaſon, but a violent and bloudy ſtatute, (or rather the default of a ſtatute) which the laſt Duke of Guize did wreſte by conſtraint againſt the laſt king, imitating beggers, which doe begge almes with a two handed ſworde. My leaguerer

then, the better to fill his paper, layeth foorth vnto vs here at large the vnderstanding of his pretended statute, which hee calleth the fundamentall lawe of the Realme, and the statute of vnyon solempnly sworne vnto by all the estates of the Towne of Bloys, in the yeare of our Lorde God, 1588. contayning these poyntes: (that is to saye) that the king woulde holde (sayth hee) for an inuiolable lawe: First, that hee would lyue and dye in his Catholike Romish Religion: Secondly, that hee woulde imploye himselfe in good earnest by all the meanes that hee could, to race out the heretikes: Thirdly, that all his subiectes shoulde sweare, and binde themselues vnto the same condition. And comming to the fourth, that the king dying without children, no heretike should be receyued to be either king or prince.

Beholde nowe the substance of the Article. And first of all for aunswere: It is demaunded, who threwe the last king downe headlong into his last troubles? The house of the Guize. Who caused him shamefully, and in daunger of his lyfe, to come out of Paris? The house of Guyze. Who did afterwardes chase him from his other Towne of Chartres? The Guyze. Who seized himselfe of the most part of his Townes? The house of Lorrayne. Who mooued the Frenchmen to treason, rebellion, and reuolting agaynst the same king? The same house. Finally, who constrayned the poore passengers to giue that by by force (which they durst not refuse,) to Robbers, which tooke them within Bloys? Euen hee, himselfe, beeing guiltie of high treason, a traiterous and wicked vsurper of the estate of the Lord.

This was in the same time and state, when the last Duke of Guyze demaunded of the last king, suche an infamous and detestable raunsome. The which this leagued Moonke calleth the Parliament and Statutes of Bloys, and the fundamentall lawe of the Realme. Patience I pray

you.

you. Is there any thing more impudent, more falsely named, and more ridiculous, than to call this rauening, extortion, and constraynte; A Statute, and a solemne and a fundamentall Lawe of a Realme? Doest thou not know, that in the making of a Lawe, the free will of the lawgiuer is requisite: And for want whereof the ordinaunce which shall bee made agaynst his will, shall bee rather accounted rebellion and felonye, than any iust and true Lawe.

If thou doest heere obiecte, that the swearing of the King passed betweene in suche a Statute, thou shalt bee aunswered in lyke sorte. That is to saye, that the swearing wherein GOD is taken to witnesse in things, which in theyr owne nature ought to bee holye and iust, requyreth likewise a free will, that it maye bee thereby able, wholesomely to foresee, that it promiseth nothing vnto God, but that which the conscience telleth vs, must bee iustly promised and performed. For want whereof, the swearing is not onely a nullitie, but also ought to bee retracted, as beeing made contrary to the institution and ordinaunce of God. Deut. 23.

Whereupon it ensueth, that hee which hath sworne rashly, redoubleth his faulte, if hee continueth and effecteth the same wicked swearing. Then wilt thou replye, that the King in suche a case ought not to sweare at all: wherein I agree with thee: but so, that thou oughtest to consider, that I detest and reprooue it, in so much as the feare thereof dooth bring manie kinges to this passe, for to sweare rather politikely in Greece, than religiously in Iuda, when matters doe concerne theyr estates: and especially if they fall into anie apparaunt daunger of theyr liues.

But in such lamentable default, why doest thou rather take an occasiō against the last king, who was constrained through the feare of death, than the Guyze, who without

any occaſion, did firſt ſhewe himſelfe to bee periured towardes the king by his treaſon and rebellion. And wherefore doeſt thou ſo narrowly ſearch this faulte amongſt kinges and Princes, rather than amongſt Popes, which cal themſelues the vicars of Chriſt Ieſus: which doe but ſport or ieaſt at ſuch oathes, as this worthie ſaying doth teſtifie: *Heretico non eſt ſeruanda fides*. By and by hee will preſent a newe occaſion to ſpeake of an oath, wherefore then, wee ſaye for concluſion of the Article: that euen as money beeing taken away by force by robbers & theeues, cannot bee called a gifte, a preſent, or an almes, giuen or receiued, much leſſe ſuch rapine ought to bee called a ſtatute, and for leſſe cauſe a fundamentall law of the realme. Vnder the colour of which ſpeech thou doeſt heere ſuppreſſe the truth, which bindeth al the gentlemen of France to this duetie, which is here ſpoken of: foraſmuch as they haue receyued theyr noble poſſeſſions of the firſt kinges, beeing founders of this Crowne, to the intent, and vppon this condition, that they ſhould maintayne the kingdome in the ſtate of the Monarchie, and in the line of the bloud royall, and for the want of ſuch obedience, they ſhould be accounted rebels and felons.

This is therefore the true fundamentall lawe, iuſt, and approued of all eſtates, & not thy laſt falſe pretended ſtatute, which ſome varlet hath wreſted by ſubtletie, treaſon, and violence, from the handes of his Maiſter. Euen as the laſt king, beeing ſette at libertie, did reuoke it incontinently after the death of him that had committed ſuche violence againſt him, thereby to ſhewe, that ſuch a wicked accident, neyther could nor ought to preiudice the trueth, nor the right vſage of any thing. And thus lette vs paſſe further.

The fifth Article.

THe fifth Article containeth two points. The first is, that the Catholikes which doe helpe the king, doe burie in the dust, the honour and glorie of Fraunce, which hath receiued this priuiledge aboue al other countries of Christendome, that from the time of the first christian king, vnto the last king that is now dead, it hath neuer receiued anie as king, that hath bin anie kinde of waie spotted with heresie. Heerevpon this malecontent doeth knocke and torment himselfe more than euer hee did before, falling from phrensie into a rage. For he commeth to this point, that he calleth the king the first borne of satan. Afterwards he saith, that the myracle of healing the goule granted onely to the kings of France, shall be lost in a king being an heretike. Now to the first. We answere thus, that the honour and glorie of a realme, consisteth in the true knowledge of the true God, and in the celebration and right vsage of his pure seruice, contained & declared in his word: the kingdomes and countries, hauing kings, which doe acknowledge and practise these two Articles, are declared honorable before God. Whereupon it followeth, that in busines of religion, the glorie and interest of this realme, is nothing at all diminished or hindered, because of the king, seeing that he is such a one, and therfore consequently, he is to be accounted faithfull, and the sonne of the Church of God. But to the end, that thou shalt not obiect that I reason absurdly, I will come to thy intention. Thou wouldest summarily infer and say, that in affaires of religion, the glorie of a kingdom lieth in this point, in that that it hath alwaies had kings, which haue acknowledged the Bishop of Rome decked with all these qualities: first, to be Gods lieuetenant, the vicar of Christ, successor of the Apostles, vniuersall Bishop & chiefe & soueraigne pastor of the Church, hauing also this authoritie, to change, augment, and diminish, yea, euen to the condemning and saIohn. 17

2. Thess. 2.

uing whome he pleaſeth. Thou calleſt this the honor and glorie of a kingdome. But it hath bin elſe where anſwered and proued vnto thee, that ſuch a doctrine and beleefe being examined by the word of God (being the onely touch ſtone) will be found to be ignominious and diſhonorable, ſo farre off is it from all honor and glorie. And as concerning that which remaineth, wee ought to obſerue the circumſtances of the times, in the which the kings of France haue beene conuerted to the Chriſtian religion, from the yeere of our Lord God, 472. vntill this time, which was about the ſpace of 1118. yeeres, within which diuers ages many Biſhoppes of Rome being ambitious, ignorant, and ſuperſtitious, haue often times and diuerſly altered & corrupted the pure ſeruice of God. And for my witnes herein, I take the introduction of this which followeth. The
Gen. 2. marriage which the Lord inſtituted, was heere alreadie forbidden to eccleſiaſticall perſons, as a thing prophane, vnto the which was vrged the vowe of perpetuall continencie, and excommunication to them that ſhoulde bee found in falt through ouer-ſight and indiſcretion. The ſeruice as well of Idols as of ſuperſtitious relikes, was receyued into vſe, as a thing neceſſarie to ſaluation. Hermitages and dedications of feaſtes and temples, had as much attributed vnto them: in as much as a great portion of iuſtification to ſaluation, was ſought for in them. The adoration of the Croſſe alſo is a parte of it, an abhominable errour to ſaie and beleeue, that in a peece of woode, that may be burned, ſhould conſiſt a peece of the diuine worſhippe. The Prayers and Offerings for the dead, doo ſing the ſame ſong. The adoration of a ſacramentall ſigne brought in ſithence, doeth iuſtifie the ſacrifices of the Pagans, the pride of the Popes, and that of the Demons, which doo attribute more vnto themſelues, than euer the ſonne of God did, as hee was in the qualitie of a redeemer.

All

All which traditions, idolatries, and ſuperſtitions, are nothing elſe but pure hereſies: for the which cauſe Saint Bernard calleth the bringers in of theſe things, the miniſters of Antichriſt, and ſuch Prelates, Pilates. Theſe things will conſtrayne thee to confeſſe, that the greater parte of the kings of France beeing inſtructed in the ſame ſorte, were fedde with a poore foode. Neuertheleſſe I doe agree, that ſuch falſe beleefes cannot bee imputed to hereſie, but ſimplie to errour, becauſe they did not erre with delight of hart, and much leſſe through mallice, but only thought to doe well. Beſides that, following the intention, I will alleadge the example of two kings of Fraunce, which doe ſhew that thou haſt not ſeene all thinges. The firſt is, of Phillip the fourth, called the fayre, which was not onely accounted and holden as an heretike, but alſo excommunicated of Pope Boniface, the eighth of that name, becauſe hee would not take in hand the voyage into the holy land, and moreouer, becauſe hee did not beleeue that the Pope had right to tranſpoſe kingdomes. The ſecond example concerning Chilperie the ninth king of Fraunce, which helde a damnable opinion touching the article of the Trinitie, and commaunded the Biſhops to preach it. Notwithſtanding all which, Fraunce beeing better taught by the Biſhops that were then, woulde neuer enterpriſe to caſt off or forſake neither the one nor the other. Serm. 67. ad Eug.

And now for the ſecond point of the Article, which concerneth the healing of the Goule, a notable myracle (ſayeſt thou) which will haue no force in a king beeing an heretike. To the which ptetended myracle I will aunſwere theſe thinges. Thoſe which returned awaie with theyr Goules incurable, with conditions to ſerue and cheriſh them all theyr life time, doe ſhew, that thou takeſt the coles of Saint Laurence, in the ſtead of the Angell Gabriels feather or quill.

Second-

Secondly, that of the phiſitions which healed them, which were curable, ſhould retourne, they ſhoulde proue, that theyr naturall remedies were of more force than the word and touching. Thirdly, thou canſt not proue, neither by text, nor by example, that the myracles haue bene hereditarie, or tied to one houſe onely. Fourthly, it is an abſurd thing, to infer, that God in giuing ſome miracles to a king dome, hath diſtributed but one kinde. Fiftly, wee ſaie, that God hath neuer giuen or graunted theſe miracles, but for ſome great myſteries, which come not in the vſe of one onely and ſimple healing of corporall diſeaſes, as ſuch as that is of the Goule. If notwithſtanding thou doeſt reply, that ſome haue been healed, ſo as thou doeſt ſuppoſe I wil anſwere, that it ſhould be in like ſort, as if one amongeſt a thouſand of them which go to Saint Claudius, or other ſuch like places ſhould he healed. Thou in the meane time becauſe thou wouldeſt not bee charged with a lie by thy neighbours, doeſt runne into Spaine, to ſearch our witneſſes, ſaying that there hath beene founde in one onely Biſhopricke moe than thirtie thouſand men, which haue bin miraculouſly healed of the Goule. Thou knoweſt that a man dare not tell them that come from farre, that they lie, for which cauſe maiſter Paul Venetus returning from the Iſles of the Eaſt, durſt ſaie, that he found a bird of ſuch an exceſſiue bignes and power, that ſhe tooke vp and carried an Elephant in the aire. Behold heere a great bird, & many Spaniards healed of the Goule. Thou ſhouldeſt do better to praie God for proſperitie of thy king, to the end that he may heale the realme of maladies, which are of greate importance, ſuch as are Atheiſme, Epicuriſme, Wars, Extortions, Cruelties, Iniuſtice, and other iniquities, which range vp and downe in Fraunce, by the miniſtrie of the league, to the deſolation of the mother, and ruine of the childen. And thus let vs paſſe to the Article following.

Tit. 3.

The

The ſixt Article.

THis is the ſixt Article, wherin this leaguerly monke ſaith, that the Catholikes of whom he ſpeaketh, do declare themſelues fautors of heretikes, to the deſtruction of the Catholik Romane religion: from whence he taketh occaſion to compare the hereſie to the adamãt, which doth not torment it ſelfe but with the yron. Then he ſayth, that all thoſe of that religion ought to bee extinguiſhed and raced out, by the ſame inſtrument. Hee ſayth alſo, that there is no obligation towards the Prince which holdeth, when hee ſetteth himſelfe againſt the ſeruice of God, who commandeth to put all thoſe to death, which do turne awaie the people frõ the true religion, the which he proueth by two texts of Moſes, and in the end hee chargeth the nobles with auarice, becauſe (ſaith he) they folow the king, to the end to haue ſome recompẽce, & therupon he concludeth, that they do leeſe their ſouls. Theſe be the whol contents of the ſixt article. The anſwere to the ſame, The noble men of France, being called by the fundamentall lawe of the realme, to the handfaſt keeping of the monarchie of France, as hath bin before ſayd, they are and do feele themſelues bound to the performance of ſuch a dutie, and for want whereof, they ſhew themſelues vnworthy ſuch honors and priuiledges, and as for the purpoſe of religion, thou oughteſt to knowe, that they are not ordayned to eccleſiaſticall charges and functions, to reſolue vpon it. It is inough for them to ſend ſuch diſputations to a louing conference of diuines, folowing the promiſe of the king. This being here admitted to bee neceſſarie, and according to equitie, what haſt thou to do to bay or barke againſt Gentlemen, exerciſing their duetie? Whileſt that thou doeſt inforce thy ſelfe lyke a member of Satan to diuert them. The reſt is proued vnto thee, that not to commit idolatry is no hereſie, nor to acknowledge the Biſhop

of Rome for ſuch a one as thou doeſt. That maketh thee ſay, that the hereſie ought to be roted out by fire & ſword that is to ſaie, that your Saint Bartolwes daie muſt needes be celebrated from daie to daie in ſtead of amiable conferences: euen ſo as the Iewes did, when they cried, crucify, crucify: by ſuch procedings, worthy ſuch as ye are, ye ſhew your ſelues as honourable and commendable as your calling; but the children of God doe abhorre theſe thinges. Foraſmuch as it is written, that murderers ſhal not inherit
Gal. 5: the kingdome of heauen. Chriſt taketh occaſion to proue,
that the Iewes which would kill, were the children of the
Iohn. 8. deuill. And now to the two pointes, which thou wouldeſt haue to ſerue for their wickedneſſe. The firſt is in the thir-
Deut. 13. teenth Chapter of Deutronomie, where it is ſayd, that the falſe Prophets and others, which ſhoulde cauſe the people to turne from their ſeruice of God, or that ſhoulde themſelues be turned awaie from the true religion for to ſerue ſtrange Gods, ought to be put to death. Heere a little before hath beene anſwered vnto ſuch a like text, for the ſpeciall regard of which, we doe heere adde, that Moſes doth meane by his ſpeech, the ſubiects, and not the kings being ſoueraigne magiſtrates. Secondly, of a defection & reuolting from God and his religion. Finally, ſuch rigorous puniſhment in this deede, ought not to haue bene done but in Iſrael, for the reaſons deſcribed in the firſt Article. It appeareth then, thou doſt falſefie this text, as alſo that which
Exo. 32. followeth out of Exodus, the two and thirtith Chapter, where it is ſaid, that Aaron hauing forged the golden calf, builded an altar, before the which the people did commit idolatrie, for the which Idolatrie, the Lord tooke ſuch rigorous vengeaunce, that he ſlew three thouſand men, thou deceiueſt thy ſelfe in writing of thirtie thouſand. This is a meruailous thing, that the vehemencie and violent affection towards the hurting of his king, ſhoulde ſo blind this leaged monke, therby to cauſe him to take the aduerſaries

part,

part, euen to the iuſtifying and maintaining of his cauſe. Behold how he doth it. If there bee anie thing in the ſubſtance of religion which the king doth abhorre, they are theſe idolatries. As contrariwiſe, this which maintaineth the fat kitchin of this ſlanderous deceuer, is no other thing but the abuſe which he imputeth to another, imitating the wolfe who troubled the water himſelfe, and yet imputed it to the ſheepe. Doeſt thou not ſee, that thou giueſt thy enimies thy weapons to beate thy ſelfe with? Thou haſt found out the idolatrie verie wel, but this is not worthy of my anſwere. As alſo the reproching of the Gentlemen for following the king, to the ende to gette ſome great rewardes. Theſe valiant hearts will anſwere thee, that they haue not their ſoules infected as thine is, conſidering that they follow and accompanie their king, according to the commandement of God, and not in the qualitie or maner of mercenaries, but as noble Lords, who reſpect their duties and the charge impoſed vpon them, and in doing this the Lord will bleſſe their labours with a double bleſſing, and in ſtead of looſing their ſouls (as thou ſaieſt) they ſhall ſaue them, ſeeing that it is written of thoſe which are inſtrumentes of iuſtice, that they ſhal ſhine as the ſtars in the firmament. Tit. 3. Rom 13. Dan. 12

The eight Article.

NOw let vs come to the eighth Article (there hath bin anſwere alreadie made to the ſeuenth) to that which the monkiſh Leaguer ſaith heere, that the Catholikes which doe helpe the king, doe make a double ſchiſme, the one in regard of the Pope, the other in regard of the generalitie of the realme. And for the qualifieng of the firſt, he turneth himſelfe to call the Pope (as aforeſaid) the chiefe vniuerſall & ſoueraigne paſtor of the church: to the which (ſaith he, that obedience is commanded vppon paine of death, Deuteronomie the ſeuenteeth Chapter.

Now the answere to this is, as hath bene before saide, that all Christian Catholikes are bound to maintain their kings and Countrie. And also that belongeth to Princes of the earth to beare rule and authoritie, and not to Bishops, and as for the point of religion, hee of Rome hath nothing to doe, no not halfe a league out of his dioceſſe, so farre off is he from hauing anie thing to do ouer all France. Wherevpon it foloweth, that the example of Corath, Dathan, and Abirom, with the text of Deutronomie which thou alledgest, make nothing to the matter. First beeing considered, that the charge of a soueraigne high Priest, whereof Moses speaketh, was giuen by diuine institution, and particularly vnto the Iewes, figuring theyr Messias, our Lord Iesus Christ, the which was ended at his death. This is then an errour, yea heresie it selfe, to call a Bishoppe at this daie by that name, and to constitute him in the same degree. The which shoulde bee to bring Christe backe againe from heauen, as if hée had not ended the figures of the lawe.

Deu. 17
Num. 16
Heb. 8
Rom. 10

Secondly, the example of Corath, touching the other schisme, doth playnly shew forth those which doe reuolt from theyr soueraigne magistrates, and those also which will not acknowledge them as Magistrates, such a one was Corath and his accomplices, when as they woulde not acknowledge Moses anie more to bee theyr head.

Num. 16

Seeing therefore, that thou and thy companions do the like vnto your king, it followeth, that ye are culpable of the schisme, which falsely yee impose vppon others. In dooing thus, you imitate Achab, when as hee asked the Prophet Eliah, saying, Art not thou hee which troublest all Israel? Vppon the which like occurrence, wee may also aunswere with the Prophet, That it is thou thy selfe, and the house of thy Romish Father. It appeareth thhrefore agayne and alwayes wyll, that thou

1. Kin. 17. 18

thou doeſt falſefie theſe textes and examples, in applying them for an ambitious wretch, which hath nothing at all to doe in Fraunce. Thou haſt then fairely tormented thy ſelfe in calling thē rebels & heretiks, which will not admit of the primacie of Rome, for an Article of the faith. France hath the iuriſdiction, aſwell of eccleſiaſticall as politike matters in it ſelfe, and wherewith the inhabitants of Rome haue nothing to doe. Alſo know this, that there are in this realme as learned Biſhoppes, iuſt, and wiſe, as there bee anie in Italie. Finally, it hath beene prooued, that thy Romiſh preheminence is altogether contrary to the cōmandement of the ſonne of God, which hath expreſſely forbidden ſuch dominations to Biſhops, when he ſayth; that the kinges of the nations beare rule ouer them, but it ſhall not be ſo with you. Thou att afraide that the aboliſhing of ſome eccleſiaſticall abuſe ſhoulde doe ſome wrong vnto thy belly: but ieaſt not at it. Caſt thy ſelfe and thyne affaires vppon the Lorde, and ſo thou ſhalt haue reſt in thy ſoule. And as for the reſt of thy infectious ſmokie ſlaunders, which thou doeſt continually blaſt out of thy mouth againſt thy king, I leaue them vnto the diſpoſition of the windes. And yet in the meane time remember with thy ſelfe what iudgements the Lord threw vpon the heade of Semei, for the like offence.

2. Theſſ. 2.
Luk. 22.

1. Sam. 16

The ninth Article.

IT followeth in this ninth article, to ſhew how this Criminate Monke doth accuſe the Catholickes with periurie, which will not reuolt nor carry Spaniſh heartes, but for prooſe wherof, he neyther knoweth how, nor can alleadge any other text, but the forenamed pretended ſtatute, contained in the fourth Article, wreſted as before. Thou doeſt heere inuite mee to theſe repetitions, yet aunſwere mee once againe I pray thee.

Letting that passe, seeing that the best and greatest part aswell of the Nobles, as of the thirde estate of Fraunce, haue neyther promised nor sworne, as thou wouldest make them beleeue: wherefore wee ought to obserue that which followeth.

If a man be bound by an oath to some iust and necessary duety towardes his countrey, hee ought not to falsefie it by any preiudiciall promise, which shall bee contrarie to the same being first made. Now let vs applye this thing. The Gentlemen of Fraunce, by the abouesaide fundamentall lawe, haue plighted their faith and homage vnto their king, in promising to defend him, together with the estate of his kingdome: whereupon it followeth, that neyther at the instigation of the Guize, the Spaniards, nor the Popes, they ought to breake theyr first oath. Thou sayest, that
Math 21. Religion, beeing of greatest importaunce, dooth absolue them in such a case. But thou mayest bee aunswered, beyond that which hath already been spoken, that it doth rather ratifie and confirme suche dueties, than otherwise.

And as for the great importaunce thereof, the which is spoken for other respectes, touching the seruice of God, beeing spirituall and heauenly, which dooth nothing abolish the priuiledges and rightes of the gouernours of the worlde. Where doest thou finde, that Guyze, or that a Bishoppe of Rome haue any right or reason to dispence with the subiectes for breaking theyr oathes which they haue made vnto theyr kinges? The Pagan Priestes neuer produced suche a detestable and horrible Maxiome.
Mat. 14. Remember thy selfe of the oath whiche Herode made, which cost the Church the death of Iohn Baptist. Wherefore I demaund of thee: was this tyraunt bounde to effecte his promise: yes as much as if hee had beene bound to haue made two deuils of one: And if a man bee bounde to kill his children, hauing promised and sworne it to God.

Doeſt thou not knowe, that it is neuer lawfull to ſweare to doe euill? Let vs nowe applye this phyſically. Thou and thy lyke haue induced ſome Frenchmen beeing euill aduiſed, and worſe infourmed, to the ſupporting of the Spanyard, and Lorrayne, towardes the thruſting out of the King, and for the bringing in of an inquiſition, and a ſtraunge gouernement. From thence is it come to paſſe, that many of the Gentlemens conſciences of Fraunce, hauing knowne and conſidered the iniquitie of the enterpriſe, are readuiſed, and repentant, for being wrapped within the aboue named condemnation of Chore, who will denye, that they haue not had iuſt occaſion to doe this? Isay. 45. Num. 16

But becauſe thou loueſt bloud, thou wouldeſt induce it to the example of Herode: to the ende, that they maye bring thee a thouſand heades, to dedicate them vnto the ſame ſacrifices, as Buſiris did, when hee ſacrificed his hoſtes to Iupiter. Take heede that thou art not taken as the Dragons are, which ſucke vp ſo much bloud from the Elephant, that they make themſelues drunke, and ſo they dye. Plin. lib. 8. cap. 12.

This is nowe aunſwered and ſayde vppon the generallitie of thy queſtion. And nowe I come to the particular poynte: where thou doeſt alleadge two quotinges of Scripture, for the vpholding and maintenaunce of thy lewd and wicked ſwearing: the one out of the nineteenth Chapiter of Leuiticus: and the other out of the three and twentith of Deuteronomie. In the firſt it is ſayde, You ſhall not ſweare by my name in telling of lyes. And in the ſecond it is ſayde; Thou ſhalt performe thy vowes, which thou haſt vowed vnto the Lorde thy God. Wherevnto I aunſwere: that in ſuch preceptes, and other ſuche lyke, alwayes two thinges are to bee vnderſtoode and forbidden. The firſt is, that there bee no euill kinde of ſwearing, ſuche as is when any one bindeth himſelfe Leuit. 19. Deut. 23.

to vndertake & execute ſome wicked things. And ſecondly, that wee ought alwayes to rule and ſquare our oathes to the will of God ſpecified in his worde: for if one offereth him the price of a dogge, it will be vnto him abhomination, much more then the bloud of mankind, the which notwithſtanding this Monke of the league deſireth aboue all thinges.

Deut 23.

This beeing heere admitted, the third text which thou alledgeſt out of the fift chapter of Zacharie, maketh clean againſt thy ſelfe, ſeeing that it is a falſe kinde of ſwearing by the name of God, when one ſweareth otherwiſe than he hath commaunded: and alſo, when one ſweareth to do euill. Thoſe which ſo prophane the name of God, ought to feare the curſe and iudgement which thou talkeſt of: but thoſe which do obey him, need nothing at all to feare. Thy propoſition then is found altogether to bee falſe and wicked. And to this ende, praiſing and approuing the maſſacre, which the Iacobine frier thy brother cõmitted: thou ſayſt thus of the laſt king; that God hath confounded him, as if God & the deuill had conſpired together ſuch an abhominable facte. Doeſt thou not drawe vpon thy ſelfe the vengeaunce of God in iuſtifiyng of ſuch wicked crimes? The weapons of iniquitie are in your habitations (ſayth Iacob,) Curſed be your wrath and furie, for it is impudent, and wicked. Thou wouldeſt bee ignoraunt of this, that the murderers ſhall not inherite the kingdome of God. Canſt thou better iuſtifie the moſte horrible maſſacre of the Pagans? Thou wilt alleadge heere the example of Pope Sixtus thy ſoueraigne, which hath approued the ſame iniquitie, by an expreſſe booke: and thus much for this.

Zacha. 5.

Gen 49.

Gal. 5.

The tenth Article.

THe malcontent ſaith in this Article, that the Catholickes which accompany the king, do fall into perpetuall infamie, and cauſe the kingdome likewiſe to

bee

be accounted infamous, as two or three of his Canons do import, being framed to his minde. This obiection I saye, hath beene aunswered in the fift Article, and heere onely will we adde, that the infamie of a kingdome consisteth in the abuse of Religion, ignorance, Atheisme, Epicurisme, schismes, rebellions, barbarous actions, cruelties, and lewd riotousnes: in the trade of which iniquities, the children of the league are most skilfull, yea euen without comparison of any others. As the proceedinges in receiuing the Spanyardes into Fraunce doe witnesse, to whose credit these traitors of all men most wretched and infamous, do sell theyr libertie, and the libertie of their kinsfolkes, wiues and children, without taking any pledge of them, for the same. Can ther be a more infamous thing thoght of then this, as so to yeeld themselues as slaues with reioicing of heart to the Spanyards? To the end, to be one day handled by him, not onely after the manner as Pharao in olde time vsed the Israelites in Egypt. But in like manner as hee himself handleth & vseth the Mores, aswel those of Africa, as of India. And thus maye the infamous of the kingdome be easily discerned, which are not those which woulde defend and deliuer it from such hardshippe and slauish seruitude. Alas it is knowne wel enough that men naturally do loue their owne libertie, from whence proceeded this ancient prouerbe, which sayth, that libertie is better than all the golde in the worlde. Neuertheles, these madde people enemies to themselues, would be ridde of it, as of a thinge of small value or price. Wherefore this doth verefie, that if there be any infamous wretch in the worlde, that thou art he, which by thy vnnaturall precepts dost cause the holye Christian religon (so farre forth as in thee lyeth) to be had in execration, and holden in contempt of all barbarous people, which can but reade thy prophane writinges, tending altogether to the desolation and ruine of thine owne countrey.

The eleuenth Article.

LEt vs paſſe the reſte of the Articles, and come vnto the eleuenth, which importeth, that the aforeſayde Catholickes doe betraye theyr Mother Church, in ſuche ſorte as Iudas did his maiſter Chriſt, or as Sonnes that will not ſuccour theyr mother, when as one woulde ſtrangle or choake her: And afterwards comming to the application, this Criminall Iudge calleth the king, the capitall enemie of the Church, and the Catholickes which followe him, his hang-men, denyers of Chriſtianitie, companyons of Nembroth, and more barbarous and vnnaturall than the Scithians.

To beginne mine aunſwere with, I woulde haue thee firſt aſſure thy ſelfe that thou wilt bee garniſhed with defaulte of prooſes, as much as euer any man was, that hath made a trade of dawbing paper. Verefie thy propoſitions by good textes and argumentes, and if it commeth to paſſe that thou haſt any reaſon, it ſhall bee graunted: but if contrarywiſe, then the lawe is agaynſt thy ſelfe. And if beeing not willing to proceede anye further, then holde thy peace, for thou declareſt thy ſelfe to bee vnworthie of anye writing or aunſwere.

For the which purpoſe, firſt I heere aunſwere thee, that the diuerſe charges and different callinges ought to bee diſtinguiſhed, to the ende, that the Shoomaker maye not meddle with the Taylor, nor the Blacke-ſmith with the Locke-ſmith. Nowe if the Mechanicall artes doe require ſuch an obſeruation, much more then thoſe of liberall ſciences, and a great deale more thoſe ſciences and diuerſities of eſtates, which concerne the generall and publike adminiſtrations of the worlde. Euen as the Apologie of Ioathan doth teach vs, ſaying; that the Olyue tree dooth contente her ſelfe with her fatneſſe, and the figge

Iudg. 9.

tree with her ſweetneſſe, without that, that either of them dooth trouble each others tree. Signifiyng thereby, that euerie one ought to contente himſelfe, and to follow his vocation, vnto the which the Lorde hath called him, without buſying himſelfe in anye other mens, for feare leaſt ſome greeuons puniſhment ſhoulde fall vpon him according to the example of Ozias king of Iuda, who 2. Chro. 26. was ſtriken with leproſie, when as hee woulde haue vſurped the office of the high Prieſt, which did altogeather belonge and appertayne vnto the children of Aaron.

Euen ſo then the Biſhoppe ought to contente hymſelfe with his Eccleſiaſticall adminiſtration, and the Nobleman onely with the handling of his ſworde. So then, when euerie tree ſhall contente it ſelfe with the qualitie of his owne fruite, ſhall all thinges goe well. This beeing heere graunted, as neceſſary, rightfull, and reaſonable: what will this Leaguerer ſaye, when as hee tormenteth hymſelfe ſo diuerſlye agaynſt the Noblemen, which doe not take vppon them at his will and pleaſure, the affayres of the Romiſh Religion, for to defende it without anye further knowledge, the paſſions of his prelates, to the vtter ruine and ouerthrowe of theyr king, of themſelues, and of theyr countrey? The which they haue taken vppon them to defende, leauing the diſputations of Religion vnto Diuines. And thus much for the firſt aunſwere.

And nowe to the ſeconde: where I hope to contente the Reader with reaſons of ſome force, taken from the holie Scriptures, and not from lyes and falſe ſuppoſitions, according to thy faſhion. And that wee maye the better doe this, lette vs knowe what this worde Catholicke Church dooth meane, and what are the markes, and who are the true members of the ſame. This knowledge is heere moſt neceſſarie, foraſmuch as in the

steade of the Christian Church instituted by Iesus Christ, this Leaguerer dooth alwayes propose vnto vs a Romish Church, containing the idolatries and superstitions of the Bishop of the same. In thy opinion, if Rome should be lost, what would become of all Christendome? Leauing then this abhominable errour, to thinke anye further that the vniuersall Church hangeth on the Romane, we wil speake of the thing that followeth the description which the holy Scripture maketh, calling the Christian Church an assembly of Saints, being called according to the ordinance of God in Iesus Christ, and gathered from all the nations of the worlde, by the preaching of the Gospell, to the ende, that they maye obtaine life euerlasting. Also the Apostles haue spoken in the same sorte of the Christian Church. They haue called it the house of God, the body of Christ, & the edification of the same body. For the building and entertainement of the which, Saynt Paule sayth, that God hath giuen fiue sortes of men, which are the Prophets, Apostles, Euangelistes, Doctors, and Pastors.

Ephe. 4. Rom. 8. Iohn. 6. 1. Cor. 12. Ephe. 5

Eph. 4.

The same Apostles doe alwayes witnesse, that Iesus Christ hath receyued this honour of his Father, to bee the onely head and soueraigne Pastor of his Church. Furthermore, hearken what Saint Paule sayth: God (saith he) hath set Iesus Christ at his right hande, in the heauenly places, and hath subiected all things vnder him, that he might be the heade of the Church: where wee ought to note this, that the Apostle wrote this after that Iesus Christ was ascended into heauen. To the ende, that the Pope which hath inuested himselfe into the Empyre of this diuine tytle, might not saye, that after his ascension, the Church shoulde neede an other heade. The which if it had beene a thing that were necessary, the Apostle woulde neuer haue omitted and let passe such an Article of so great importance.

Ephe. 1.

Col. 2.

This

This is then a monſtrous thing, to giue to the Church two heads and ſoueraigne paſtors. It is to bee ſeene alſo then, that concerning the gouernment and conduction of the ſame, the holy Scripture maketh no mention of the primacie of Rome, when as otherwiſe it nameth it a reuolt and an Apoſtate: thereby to deſcribe and make it ſeeme odious to all good and well diſpoſed people. To be briefe, the holy Scripture doth repreſent the holy Catholike & chriſtian church, as one entire bodie, hauing the mẽbers therof diſperſed throughout the whole world, & of the which bodie Chriſt is the onely head, and the Churches diſpearſed heere and there are members of the ſame. Seeing then that there is but one Catholike Church, it followeth, that the Church of Rome cannot be it, but onely a parte, as a member of the bodie. Theſe reaſons and authorities, doe maintaine, that the abouesayd Catholikes are nothing at all traiterous to the Chriſtian Church, when as they defend themſelues, their king, and their Countrie, as well agaynſt the Spaniard, Italian, & Lorraine, as alſo finally againſt the Leaguers of the Countrie, be they eccleſiaſtical or others. Beſides that, the Catholikes which are enimies to the leaguers will anſwere, that it is ſufficient for them to auouch and acknowledge, for their ſpirituall mother Hieruſalem, which is on high, which is free, and called in the holy ſcriptures, the mother of vs all, they haue nothing then to doe with the terreſtriall, which is below, and which ingendereth her children vnto bondage, declared by Saint Paul, to be enimies to the Church, and not the others. It is ſufficient for Chriſtians to be of the Chriſtian church, deſcribed by the Apoſtles, in the which we conſider three principall markes. The firſt conſiſteth in the doctrine as well of the lawe, as of the Goſpel, being well applied and vnderſtood. The ſecond, in the right vſage of the Sacramentes. The third, in the obedience to the doctrine and miniſtrie therof, when thou canſt not denie, but that by the wicked of-

1. Pet. 5.
2. Theſ. 2
Ephe. 1
Gal. 4
1. Cor. 12.
Ephe. 4.
Rom. 8.

fice and tyrannie of the Popes, the essentiall markes of all things most necessarie to Christian religion, are wanting for the most parte, as hath beene amplie shewed vnto you in the discourse dedicated to the Nobilitie, where hath beene prooued, that yee haue lefte none of the Articles of the faith pure nor intire, and that if there bee anie heretikes in the worlde, thou and thy companions are they, namely, who by your traditions haue buried the benefites
1.Cor.1. of the passion, death, resurrection, and ascention of Iesus Christ, which God onely hath made vnto vs wisedome, righteousnesse, sanctification, and redemption. Thus leauing this fountaine, yee send your schollers to the Italian parchments, bulles, and traditions of Rome, and yet notwithstanding thou giuest the allarum, and causest fyre
Iudg.9. to come forth from the brambles, to burne those that will not augment and defend thy cookerie, together with thy tyrannie and Spanish inquisition: and doest call the refusers of such treasons and cruelties, heretikes and vnbeleeuers agaynst the Church, sayth the pilgrime. But thou oughtest to knowe, that these good people are appointed to defend the veritie and puritie of christianitie, and not the abuse of the Romish Church. This beeing considered, applie that which thou doest adde vnto thy selfe, and to thy fellowes, that is, that this heresie is the cause of all these present euilles, remembring with thy selfe, that for the massacres, treasons and rebellions, vengeaunce doth manifest it selfe from heauen agaynst the authours and executers thereof, and not agaynst those which desire the reformation of the Church. Heere thou doest complaine
Gal.5 that the vse of your Churches are diuerted and chaunged. This is great pittie, if it bee thus, that they are not nowe prophaned, as when the praises of the creatures were
1.Cor.1. sung, the which yee dyd there worshippe in the steade of the creator: and as when hee preached the Romish ty-
2.Cor.6 rannie, in stead of Christ crucified. If one ought so to tor-

ment

ment himselfe for the beating downe of the Churches, alasse then how many of the faithfull haue yee massacred beeing the true temples of God. I perceiue alwayes, that thou feareſt more some eccleſiasticall reformation, than anie other thing causeth thee so to insist vppon the examples of the Emperours and kings, which after theyr example, haue induced the people to the chaunge of religion. But remember thy selfe, that in the eight Article I haue counselled thee to commit thy selfe and thine affayres vnto the Lorde, and thou shalt finde reste in thy soule.

And as for the second, remember thy selfe of the counsell which Gamaliel did giue vnto the chiefe Priests of Ieruſalem, saying: If thy counsell bee of men, it shall quickly fayle, but if it be of God it will not moue. Now for the third, it will bee proued, that thy maxime is not alwayes true, as the Christians of the primitiue Church doe witneſſe, and the faythfull of our time, which doe loue better to die, than to imitate the idolatrie of theyr forrayne Princes. Act. 5.

Finallie, thou saiest, that the plaintes contayned in this Article, are sufficicient to draw downe the starres from heauen. In deede you haue done that by the ministerie of your persecutions, when as yee haue ouerthrowen, and caused so many thousands of the faythfull to fall, which are compared to the starres in the heauen. Therefore thou doest falsely impute such slanders vppon those which doe defend theyr king and their Countrie, as also thou doest declare thy selfe a traitor to Iesus Christ, when in steade of defending the puritie & veritie of his christian Church: thou doest defende the abuses of the Romaine, which is resistance and violence offerep vnto him. Apoc. 6

The

The twelfth Article.

LOoking into the contents of the twelfth article, wee ſhall finde that this leaguall aduocate ſaith, that the Catholikes to whom he ſpeaketh, doe betray theyr kingdom, and procure the deſolation & ruine of the ſame, for proofe whereof, firſt he ſaith, that about thirtie yeres ſithence, this hereſie made ſome woundes which do bleede yet. Secondly, that within theſe fifteene yeeres the king of Nauarre hath ſpoyled the realmes by ſtrangers, and hath vſed verie many barbarous actes of hoſtilitie and cruelties againſt the orders of the ſame. Thirdly, that he is a Nero in maliciouſneſſe and crueltie. Fourthly, from whence it followeth, that it is verie badly done, to giue the ſwoord of S. Paul into his hand, and the key of Saint Peter. And heerevpon this leaguer tormenteth himſelf, & cryeth, help, help my friends, for theſe Catholikes are traitours vnto the Romiſh Catholike Church, the which they would chaſe out of this Countrie of France, contrarie to the propheſie of Saint Remye, and ſuch like as followeth. And now for anſwere, firſt I deſire thee, that ſeeing thou haſt tooke paines to haue beene deliuered of theſe lying affirmations, to bee patient to heare the denialles which are moſt true, beginning then at the moſt generall pointes. We anſwere in the firſt place, that the aforeſayd arguments haue beene ſufficiently declared and verified, that the Catholikes whereof thou ſpeakeſt, are not anie kinde of waie traiterous to Chriſtian religion, ſeeing that they are obedient vnto the commandements of the ſame, inaſmuch as they doe acknowledge the ſoueraigne magiſtrates. Which it approoueth and commendeth in the behalfe of God their father.

Secondly, we haue proued that the chriſtian religion being folowed in the reformation of the ſame, containeth

no

no poynt of hereſie. Thirdly, wee haue produced the diuerſities of eſtates, and difference of charges: where it hath beene already ſhewed, that the Noblemen, and all other men of warre ought to ſuffice themſelues with the corſelet and ſworde, leauing the diſputations of religion vnto the eccleſiaſticall aſſemblies. Fourthly, heere muſt bee recited againe the fundamentall lawe, which bindeth the Nobilitie to the eſtabliſhing of the French Monarchie within the line of the bloud royall: what looſenes woulde it bee accounted in the Noblemen, if they ſhould not imploye themſelues with care againſt the enemies of the kingdome, and aboue all, againſt the Spanyardes, which would at this daye not onely thruſt out, but alſo exterminate the king for euer if they could? For the which cauſe, I will alleadge a forceable ſaying of a Doctor being a late writer to this purpoſe, ſpeaking thus: And as for this kind of people which do no ſeruice in the worlde, but to ſhedde innocent bloud, couering theyr cruelties with a cloake of religion, I eſteeme them worthie no other aunſwere, but that which is to be giuen to theeues, which ſhould pleade againſt thoſe which are impannelled for the country, becauſe they ſhoulde not carry the ſworde for their defence. And it maketh mee to remember this execrable Romaine Fimbria (ſayth hee) the which hauing fayled to kill Sceuola, threatned not to delay it, becauſe hee ſhould not be left vnſlaine.

Conſider and apply this aunſwere, whileſt that I doe viſite the other arguments of thy Article. Thou ſayeſt that within theſe thirty yeares this hereſie hath made ſome wounde that bleedeth yet, vnto the which thou haſt beene already aunſwered, that the abuſes, behauiours, and conſpiracies of the Guyze haue cauſed this miſchiefe, and not the reformation of the Church. Thou addeſt alſo, that within theſe fifteene yeares laſt paſt, the king hath waſted Fraunce in exerciſing diuerſe and moſte cruell actions of

hoſtilitie. And to aunſwere the ſame, it hath beene ſayde, that by his meekneſſe, tollerations, ſufferances, weet and gentle behauiours, his enemies haue obiected the contrary againſt him: ſaying, that hee vſed ſubtletie, thereby to get the good will both of the one and the other. Read and ſee, and thou ſhalt finde, that it was the Guize that playde the part of Nero, and not the king. But hee is an heretike, ſaieſt thou. To this ſong, hauing beene a thouſand times repeated, thou haſt beene aunſwered a hundred times pertinently and ſufficiently: and ſo much for this.

1. Cor. 11.

In the ende thou concludeſt, that it is very ill doone to giue the ſword of Saint Paule, and the keyes of Saint Peter, into his hande: that is to ſaye, to conſtitute him king. The which poynt alſo hath beene amply and diuerſly anſwered in the Articles going before, where hath been proued, that no matter or occaſion doth offer it ſelfe, whereby the king ought eyther to be reiected or refuſed, who hath both from God and man, a lawfull calling, to gouerne and conduct the Realme of Fraunce. This Maxime is confeſſed of all men, not being preuented or lead with a fore iudgement. And as for the alluſion which thou makeſt vnto the ſworde of Saint Paule, and the keyes of Saint Peter, thy maiſters haue drawne this prophanation and trumperie, from the falſe interpretation which they haue giuen vnto a text in the two and twentith chapter of Saint Luke, where Ieſus fore-telling the Apoſtles of the perſecutions which they ſhoulde ſuffer after his death, admoniſhed them to make prouiſion of foure thinges, that is to ſaye, of purſes, ſcribbes, coates, and ſwordes: ſignifiyng by ſuche Metaphors, that they ought to prepare themſelues to ſuffer many thinges. But they were yet ſo ignoraunt, that in ſhewing two ſwordes, they thought themſelues able to reſiſte by the ſame: wherefore Ieſus mocking them, ſayde; It is enough.

Luk. 22.

Heere is great matter wherewith to drawe your two offi-

offices of Magistracie, such mockeries are therfore vnworthy of any aunswere: as also the propheſies which thou calleſt Saint Remyes, the which hath neyther right nor power, to treade downe thoſe of the ſpirite of God, foretelling that the Cittie with ſeuen mountaines, which hath had great gouernement and rule ouer the earth, ſhall bee razed out. Apoc. 17. And as for the examples of the Gothes, and other enemies of the Church which thou doeſt heere vnderſtande, ſuch perſecutors haue no communitie with the Princes, which loue and do procure the aduauncement of the kingdome of Chriſt. Alſo in regard of any other thing touching the kings of Fraunce, it hath beene aunſwered in the firſt Article. And alſo paſſing further, thou doeſt obiect againſt the Noblemen beeing enemies to the league, the deſolation and confuſion of the Realme. But I ſee that thou haſt read Eſops fabules, ſeeing that thou playeſt the parte of a Woolfe, troubling the water before the ſheepe. Who aduaunce ſuch miſchiefes more than yee, by the traiterous miniſterie of your rebellions and reuolts? Yea ſaieſt thou, but the kinges of Fraunce in theyr ſacring, doe take the ſworde at the hands of the Biſhop, for to beate downe heretikes. And I aunſwere thee agayne, that the king did take it at the hands of God, to do this if need ſhould ſo require, being not bound to receyue it at the hands of a man of the Church, who hath nothing to do with the materiall ſworde.

Thou doeſt alſo further aſſume, that the king of Nauarre, dooth promiſe to intertayne two religions into this kingdome: but what reaſon dyd hinder him from receyuing foure or eyght? Nowe I maye aunſwere, that in this place thy memorie fayleth thee, for thou haſt alwayes ſayde, that hee woulde aboliſh the Romiſh Religion, and nowe thou accuſeſt him, that hee would maintayne it. But hee may admit mo ſaieſt thou. The which I anſwere, doth not conclude: for ſuch a ſoueraigne would

tollerate a thing, which hee esteemeth necessary for the maintenance of his estate, and the which will haue greate respect vnto other thinges which shoulde bee preiudiciall vnto him. And as for the profession of Atheisme, whereof thou speakest, heere with Saint Barnard and Petrarke, wee exile this Epicure into the Towne of Rome: for it shall be lodged and accepted better of there, than elsewhere. Thou makest mention also of the massacres and martirdomes come to passe in England, and in Bearne; which if it bee true, then is it passiuely, and not actiuely: for those which make profession of the reformed religion, haue not learned Christ Iesus so: they leauing suche more than barbarous cruelties of murdering the saintes, vnto those of whome S. Iohn speaketh in the Apocalyps. And to that which remayneth, I dare very well say, that a subtletie of thine own put into the vttermost cabinet of thy conscience, causeth thee heere to speake so figuratiuely, and as one may say, by the figure Antiphrasis, seeing that thou callest the moste pernitious, wicked & seditious men in all Europe, martirs: which had as martirs of Satan vowed to their maister, the ruine aswell of their soueraigne prince, as of their country. For what man is there of our time which knoweth anie thing of the affaires thereof, which dooth not knowe verie well, that there hath neuer beene any persecution styrred vp, either in Bearne, or in England, against the Romish religion? And who knoweth not certainly, that those whom thou speakest of, were punished only because of their treasons, rebellions, and coniurations? Also who seeth not, that thou wouldest make of euill good, and good euill? And that thou dost iustifie the wicked, that by their examples thou mightest produce others like vnto them into Fraunce, and also incite and incourage them to the lyke crime? But that which God doth keepe, is well garded.

Apoc. 18.

The thirteenth Article.

NOw onely remaineth the laſt of thy Articles to be ſpoken of, the contentes whereof I maye rightly compare to a towne ditch, or ſinke, into the which is powred all maner of vncleannes and filthines: for thou haſt diſtilled heereinto the quinteſſence or very ſubſtance of thy wicked ſpirits, to maintaine therby (if it were poſſible) that white is blacke, the good euill, the light darknes, and the truth a lye: as ſhall be better ſeene and proued in the examination of the ſame. Thou haſt inſerted the ſame poynt into the third Article, but heere thou giueſt a more ample expoſition of it. And the ſumme of it is this; that the aforeſaid Catholicks are worſe than the Iewes, Turks, Pagans, and Heretikes, yea than beaſtes themſelues. The which pretended Maxime thou doſt defend in three principall heads: and from the beginning of the firſt thou calleſt the Catholickes which are enemies to the League, accurſed; becauſe they followe a king which is of an other religion than theirs: yea, and that which thoſe Infidelles would not do, which thou haſt already named. For the beginning of my anſwere, I muſt be conſtrained once againe to ſay, that thy ſuppoſitions (which are nothing but falſehoods and lyes) haue beene by thee ſo often ſaid and recited, that they doe declare thee to be vnworthy of any anſwere by writing. It hath beene ſufficiently prooued vnto thee, that the king is not found in any thing to be an Heretike. Secondly, that the falſe vnderſtanding or beleefe in the caſe of religion, doeth not take awaye the power of rule and gouernement from kinges and princes of the world.

And in the third place, that not only the Iewes, Pagans, and heretikes, but the Chriſtians are oftentimes ſubmitted and put in ſubiection, to the gouernement of many kings,

being iefidels and heretikes, the which prooſes haue declared thee, and now of new againe doe declare thee to be a deceiuer, and a lyar, euen as the ſlaunders doe importe, which thou impoſeſt vpon thoſe of the reformed religion, in ſaying that they neuer woulde, nor will haue anye other kings but of their owne religion: the which they haue debated on this thirtie yeeres, as thou ſaieſt. For aunſwere whereunto, I woulde call thy conſcience to witneſſe, if it were not hardened in ſuch ſorte as Saint Iude ſpeaketh of. Wherefore leauing it to glut it ſelfe with ſleepe, I will ſummon thoſe before God, which waken betimes in the morning, to teſtifie before his diuine Maieſtie, whether all theſe effectes and euentes paſſed, haue not verefied, that wee haue alwayes acknowledged, approoued, and reſpected all our kinges which went before vs, as men ſent from God: our often prayers for their proſperitie, and the reſte of our actions, do giue the lye vnto all thoſe which do accuſe vs of the contrarie.

Apoc. 18. But your deteſtable murders, and maſſacres, may be dedicated to the children of the ſlaughter-houſe of Rome. If thou doeſt obiect vnto vs any of our defences, the houſe of Guize hath vrged and conſtrained vs neceſſarily & iuſtlie thereunto. Thou knoweſt it well enough: but that ought to bee accounted amongſt the enterpriſes which yee haue done, and do againſt the king, and the eſtate of the realme. The ende dooth crowne the worke. Thou haſt nothing to do heere then to call M. Caluin as a witneſſe, reproaching him, in that thou ſaieſt he hath written vpon Daniel, that the earthly princes doe depoſe themſelues of their power, when as they preſume againſt God: yea, that then it is better to ſpitte in their faces than to obey them. Let a man of conſcience reade throughout his whole Commentarie, and there he ſhall find thee to be a malitious lyar, ſeeing that there is no mention made of anie ſuche thinge as thou doeſt obiect. For he ſayth, that Princes ought to bee

Dan. 6

diſo-

disobeyed onely, when as they woulde constraine men to offend God. But that hath no communitie with thy reuolt. Thou doest replie, that therfore Maister Caluin & Maister Beza do condemne an heretike to death. We answer, that that maketh thee to agree with vs *secundum quid*: that is to say, by the means that fiue necessary concurrences do there meet together, which are. First the ordinance of a soueraigne Magistrate. The second, a certaine knowledge of heresie. The third, the louing and free conference betweene him which is in errour, and those which do accuse him. The fourth, a manifest hardening, and malitious stiffe-neckednes, in continuing in his false beleefe. The fifth, where wee doe adde (as aforesaid) that Princes ought not in this case, nor in suche lyke, to bee handled with the same forme and rigour as theyr subiectes are: and that this censure ought to bee applyed to the crime. To the purpose of which application, (if the libertie of conference might bee graunted to Diuines) I dare assure thee, they would finde sufficient matter, to obiecte against thee that, which was obiected against Sophistus, who woulde haue proued, that Diogines was neuer any man: to whom it was aunswered: Conclude that of thy selfe, which thou wouldest saye of an other, and then thou shalte saye true.

Let vs now discouer thy second head, or chiefe poynte, importing the third repetitiō of the oath made at the parliament of Bloys. For answere hereunto I say, that I would haue thee to remember thy selfe for the third reiteration, that the first & generall oath which the Noblemem haue made to their king and countrey, ought not to be violated by an incidentall cause of the vnfaithfulnes and treason of the Guize, when as he rebelled against his king. Now to the purpose of thy repetition. Thou doest still repeat heere the zeale of the Pagans, the which thou doest alwayes commend and approoue, as if it were not knowne that the

wiseſt

wiſeſt amongſt them would mocke at thy pretended maxime, ſeeing that they would chuſe that which Cicero ſpeaketh of in his booke De Amicitia, to be more profitable and of more aſſurance, which ſaith, that all things that are profitable for the common-wealth, are the beſt diuinations that may bee found out and done: amongſt the which in the mean time conſiſted the chiefeſt part of the Pagans religion. Cato alſo came to that pointe, when as hee gaue councell to appeaſe God with the incenſe, and to let the calfe grow for the plough. To be ſhort, this was a ſubtletie wherwith the wiſeſt amongſt the Gentils did ſerue themſelues with their religions. And thou doeſt the like in turning thy ſelfe to accuſe Noblemen with indeuouring to bring in hereſie into France, the which thou calleſt Caluiniſme. It irketh mee to repeate one thing ſo often, it hath beene already anſwered, that the Noblemen are bound to maintaine the eſtate of the kings of the countrey, and that in many thinges your Church hath neede of reformation. Theſe two propoſitions, in ſteade of maintaining hereſie, do incounter with it, & beat it down. To the which ſpeech thou doſt adde, that the furie of heretikes, ioined with the ſoueraigne power, becõmeth ſo bloudy, that it neuer leaueth the Catholicks at reſt, and doeſt take examples from ſome Infidels, being perſecuters of the Church, to witnes which they bring againſt the barbarouſnes of Caluin, beeing worſe than that of the Arrians. Thus thou ſaieſt. But in the mean time ſearch the holy ſcriptures, & thou ſhalt find that this is done by the murderer of Rome, to maintayne his pride, his tyranny, & his apoſtacie, by the horrible murders which hee hath committed throughout all Chriſtendome, ſince that his filthines hath been diſcouered. And as touching Caluin, his life, deeds, & writings, do abhor ſuch deuiliſh cruelties (as amongſt other things) that which he ſaith vpon this text of the Romanes doth witneſſe, which ſaith, Bleſſe them that perſecute you: whereupon he writeth thus;

Cice lib. de Amic.

Apoc. 18.

Rom 12.

thus, forasmuch as it is most harde to obserue and retayne such a mildnes and sweetnes, so much more we ought to labour to attaine it. For our sauiour would that we should be different from the wicked, as also that no man canne name himselfe the child of God, if he bee not clothed with such a courage: and afterward he addeth, that we ought to be carefull of the saluation of those which doe drawe damnation vppon themselues. . Beholde now the speeches of Caluin, declaring the wrong which thou doest to his renowmednesse, and to his writings. And now to come vnto thy examples, I saie, that the aforesayd testimonie doth a great deale better resemble you to Achab, Iezabel, Valens, Iulian, and others of the same race, than those to whome thou doest compare it, as in deede thou canst not obiect anie one massacre to be auouched by the reformed Church, but wee may iustly, truely, and entirely, obiect against you all those that haue bene done in Christendome anie time within this fiftie yeeres because of religion: from whence it followeth, that this text of the Prophet hath beene accomplished amongst you, the which thou doest alledge to this purpose against vs, *Superbia eorum qui te oderunt ascendit sẽper.* The pride of those which hate thee, doth alwaies manifest it selfe. Also beholde thy second chiefe point discouered, and now let vs laie open thy thirde, wherewith thou doest so greatly charge thy aduersaries with brutishnes, & where thou saiest that the Catholiks which defend theyr king and their Countrie, are more void of reason than beasts, and takest the cranes, eagles, & the hony bee to witnes, which wil neuer admit anie to their king, but one of the same kinde. To this I saie, that the example of the Crane, beeing a verie dull and hurtfull bird, may bee verie well applyed vnto thy selfe. First, because thou doest exhorte the fooliſh amongst the French men, to be like cranes, and so change their condition which is now most free, into one that is most seruile and miserable, imitating the asse, which desireth to serue

the Tanner, rather than anie other maister.

Secondly, the Cranes doo eate vp the seede from the earth, and thou wouldest haue the French men to be eaten vp of the Spaniardes. The examples of the Eagles is agreeable vnto the same, for they are great gourmandisers of the flesh of beasts and foules, which doe not liue vppon anie praie: in this thy drift is shewed to bee nothing else, but to haue the good people to be deuoured. Furthermore, the Eagles flie verie farre, and so wouldest thou haue the Frenchmens libertie, and the Pirence mountaines flie into Spaine. Alasse, then what should become of our citizens, parents, wiues, and children? From whence commeth this, that in stead of imitating Bees, which are profitable, thou doest imitate those drone Bees, or rather dragons, which doe wound verie sore. And if the question bee in this, that thou wouldest applie the thing to the imitating of creatures, that is altogether agaynst thee, because the French men are more bound to follow the Prince of their owne nature and nation, than a Spaniard which is their enimie, & of a contrarie humor to theirs. But because here thou wouldest walke more warily with thy treason, & sale of thy Countrie: thou doest heere agayne imploie the difference of religion. Whereunto I aunswere, that murders and massacres are not the next waies to decide and auoyde the controuersies, remember that which is aforesayde, and let the promise be mutually discharged, without comming anie kinde of way to this madde extremitie, in putting vs into the handes of the Spaniardes, euen as thy councell doeth aduise, beeing drawen from the dungeons of hell.

But beholde the mischiefe, which stoppeth the passage to this ordinarie waie: for you, euen you doe mocke and scorne maliciouslie, and against your conscience, because the king doeth offer himselfe to come to that, in saying that it is but fayned and altogether contrarie, seeing that hee hath promised neuer to chaunge his religion; and thou

doest

doest adde moreouer, that there needeth not anie councell, seeing that wee neede neuer call the Catholike Romish religion into anie doubt.

Finally, thou doest conclude, that there is no needto attende eppon anie councell, because the king doeth nothing else but deceiue the Catholikes with such vaine attentions. But because thou shouldest not go vnanswered, wee saie, that laying aside your lyes, excuses, and craftie shiftes, which tend to no other purpose, but to turne backwardes and flie from the liſtes, that the Christian kinges ought to bee carefull for the wholesome religion, and to procure conuocations of Synodes and Councels, when as they are duely aduertised, that there is anie abuse, error, or superstition brought into the Church, seeing that God commaundeth them to keepe the whole wordes of his lawe, as beeing dispoſers of the same. Deut. 17. 1. Cor. 14. This duetie was inioyned to Dauid, to distribute and giue vnto the succeſſours of Aaron theyr right places and ordinaunces, which were before refused in their charges. By this same commaundement also, Iosias commaunded Helkiah the high Priest to repayre the temple, and to praie vnto the Lorde, as well for the king as for the people, and to the same ende hee assembled the Prophettes and the high Prieſtes, with the aforesayde people, to reade before them all the booke of the Lawe. Hee also caused the Passe-ouer to bee celebrated, and destroyed the idolatrie amongst the Romane Emperours. Theodose the great assembled the Councell of Constantinople agaynste the heresie of the Macedonians. In many other places it is apparaunt, that diuerse Councells haue bene assembled for such like errour. 2. Kin. 22

But at this daie it is a queſtion, of greate corruption beeing brought into the Church by the pride and couetousnesse of the Bishoppes of Rome, in so much

as one onely may nowe refuse a ſynodale conuocation agaynſt thoſe that can proue, that the infiniteneſſe of errours in the ſame, haue corrupted and falſefied the true ſeruice of God. Oh what tyrannie and mallice is this, but to feare leaſt that your turpitude and filthineſſe ſhould be further diſcouered, is the cauſe of the refuſall thereof: onely doe but prepare your ſelues to enter into conference, if there bee anie neede, and then ſhall yee finde whether there ſhall bee anie faining on our partes or not. But yee care nothing at all to haue it, following the Italian prouerbe, which ſaith, *Chi ſta ben non ſi innoua.* He that is well, let him keepe him ſo. Yee liue at your eaſe in all delightes and idlenes, rather making thoſe beleeue which ſearch out your abuſes, *Quod ſunt infideles & dubii in fide.* That they are vnfaithfull and weake of beleefe. As thou ſayeſt, whileſt that in the meane time you doublie cloake your ſelues with crafte and ſubtilties, for the which cauſe yee neither require Synode nor councell, ſo fearefull art thou that the king will goe to maſſe, ſaying, that hee ought not to bee truſted although hee woulde ſaie ſo. Thy Engliſh pretended Catholike companion feared likewiſe the ſame, but thou haſt the aunſwere vnto it, looke therein what hath beene ſayd vnto him, and for the reſt, thou ſhalt finde in Saint Iohn, that life euerlaſting conſiſteth in the knowledge of the onely true God, and of him which hee hath ſent, Chriſt Ieſus, and the king moſt Chriſtian-like hath proteſted to continue in the ſame profeſſion. Thou haſt therefore theſe thirtie times ſhewed thy ſelfe to bee an impudent ſlanderer, when as thou doeſt compare him vnto prophane kinges which haue abuſed religion, in ſeeking vnder the coulour of the ſame, to inſtal and bring in their tyrannies. Now lette vs ſee wherefore thou doeſt accuſe the king of periurie. After that he had ſworne, ſayeſt thou, that hee woulde not innouate anie thing for the ſpace of ſixe moneths, incontinentlie hee made

made a ſtatute at Tours, by the which hee dooth diſpence with the regulars, as concerning their obedience which they owe vnto their ſuperiors, if they will aduertiſe him of thoſe things which they ſhould vndertake againſt him, & dooth inioyne the confeſſors to declare the confeſſions of the Catholickes in the ſame behalfe. What Diuine or Logitian I praye you, is this? A king commaundeth his ſubiectes to declare vnto him thoſe which conſpire agaynſt his perſon, or againſt his eſtate of gouernement; Ergo hee is periured, if he inquireth of traitors who haue ſworne to do it. But in deſpite of the rage which cauſeth theſe furious to bee ſo madde: I demaunde, who is the chiefe in a kingdome, if the ſoueraigne Magiſtrate be not? Next vnto God, who ought a man to ſweare faith and fidelitie vnto, but onely vnto the ſoueraigne Magiſtrate? Are not the lawes in this caſe cleare and formable enough, that is to ſay, that the ſubiect is culpable of the crime or treaſon, if he doth not reueale vnto him the conſpiracies which are practiſed againſt him. But one hath promiſed and ſworn not to ſay any thing. I anſwere, that it hath beene proued, that it is not lawfull to ſweare to doe euill; and if it be that any hath ſo ſworne, that then he ought preſently to cal it back agayne and repent, leaſt that the ſecond ſinne bee woorſe than the firſt. Moreouer, true it is, that that which preſſeth thee without compariſon, is the feare of hanging of ſome Monke or Prieſt. Wherupon thou oughteſt to vnderſtand, that the crime of treaſon againſt his ſoueraigne, is worthy to be made hanging, aſwell towards the Eccleſiaſticall, as toward the Nobilitie, and aſwel towards the councellors, as the Merchants.

Now let vs heare thy propheſie. If the king of Nauarre were head ouer the French Church, that of theſe two faire heades ſhould Antichriſt be borne: for hee would (ſayeſt thou) take away religion from the Frenchmen, & bring in a moſt cruell French inquiſition. To the which alſo I aun-

Ephe. 1
1. Thes. 2

swere, that the Church neither ought nor can haue but one heade, which is Christ Iesus. Secondly, that Antichrist is borne long time since. Thirdly, that the king had rather die a hundred and a hundred times, than to take away the Christian religion from France, not hauing any thing at all determined in his mind to bring in any inquisition whatsoeuer, so far off is it from being like to that of Spayne, the which thou calleſt iuste, (but thou hast omitted, amongst the deuils in hell) seeing that his vnspeakable crueltie and tyranny is not exercised but amongst those who are most religious, according to the will of God, and most iuste amongst men: the which is knowne of all noble hartes louing the truth, and vertue. And because ye hate such people, ye doe the more commend such a kind of Inquisition: forasmuch as it hurteth none but them, for the maintenance of your ambition, auarice, superstition, cookry, idlenes, and tyranny. Beholde how the treatie of religion is in Spayne, the Soueraigne is altogether robbed and spoyled of the knowledge that a Magistrate ought to haue ouer his subiectes, when as there is any capitall crime committed, or any other corporall punishments to be vsed, vppon what occasion soeuer it be: for all men knowe, that king Philip, through a pretended deuotion, hath giuen & transported this right whereof we speake, vnto his Ecclesiasticall Romish Spanyardes, which haue desired and wrested it from him, by all the most subtill coosenages, and deceits that any kinde of way they could deuise to bring the same to passe, that therby they might the more subtilly vse their deuelish & cruel actions, agaynst those which do but once open their eyes against theyr errors, trumperies, and falsehoods.

And all this husbandrying intituleth it selfe, the Inquisition of Spayne, the which giueth such authoritie & boldnes vnto his Clergie, that they dare quarrell with the princes of the bloud, and challenge them, euen so farre foorth,

as

as to the rezing of them out, so as is already come to passe. Where is to be vnderstood, that the Soueraigne prince did neuer rule more imperiously ouer Spaine, than these ecclesiasticall Lord gouernors doe by the ministerie of this Inquisition, which maketh them to liue like kinges, and princes, and in assurance, being most assured, that theyr filthines and deceits shall neuer fall into any examination or censure, but amongst themselues. Now this is the cause that this Leaguerer and his companions, finding all this to be so good, according to their mind, why they would willingly eat a part of it. And for the attaining vnto the which (sayest thou) that it is better to take a king of a straunge nation, that is to say, a Spanyard, daring to assure thy selfe that by the office and seruice of his Inquisition, this Metamorphosis would worke well for thee and thy mates, so that of simple priestes and prelates, ye might become little kings, like vnto your vsurping Spanyards.

Thou hast a natutall pretended reason indeede, and goe on with it, seeing that Satan hath no more expedient meanes to maintayne your ambition, couetousnes, tyranny, and idlenes by.

But for feare of beeing accused of accusing a king of Spayne with such like ignorance and vndiscreetnes, being reputed wise amongst all the monarchies of the earth, it behoueth me to eschue such a blame, in discouering his intention, and to what ende he proposeth himselfe, when as hee giueth the iurisdiction and power, which euery Soueraigne ought to keepe himselfe, when hee should minister the criminall punishment which belongeth vnto his subiects, vpon what occasion soeuer, to his ecclesiasticall persons. For there is no cause why we should esteem or think, that one onely and superstitious indiscretion doth induce this great prince to such wicked proceedinges: wee shall finde and conclude then, that in making this present Inquisition actiuelye vnto hys Cleargie, hee hath

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Ephe. 1
1. Thes. 2

swere, that the Church neither ought nor can haue but one heade, which is Christ Iesus. Secondly, that Antichrist is borne long time since. Thirdly, that the king had rather die a hundred and a hundred times, than to take away the Christian religion from France, not hauing any thing at all determined in his mind to bring in any inquisition whatsoeuer, so far off is it from being like to that of Spayne, the which thou calleſt iuſte, (but thou haſt omitted, amongſt the deuils in hell) seeing that his vnspeakable crueltie and tyranny is not exercised but amongst those who are most religious, according to the will of God, and most iuste amongst men: the which is knowne of all noble hartes louing the truth, and vertue. And because ye hate such people, ye doe the more commend such a kind of Inquisition: forasmuch as it hurteth none but them, for the maintenance of your ambition, auarice, superstition, cookry, idlenes, and tyranny. Beholde how the treatie of religion is in Spayne, the Soueraigne is altogether robbed and spoyled of the knowledge that a Magistrate ought to haue ouer his subiectes, when as there is any capitall crime committed, or any other corporall punishments to be vsed, vppon what occasion soeuer it be: for all men knowe, that king Philip, through a pretended deuotion, hath giuen & transported this right whereof we speake, vnto his Ecclesiasticall Romish Spanyardes, which haue desired and wrested it from him, by all the most subtill cooſenages, and deceits that any kinde of way they could deuise to bring the same to passe, that therby they might the more subtilly vse their deueliſh & cruel actions, agaynst those which do but once open their eyes against theyr errors, trumperies, and falsehoods.

And all this husbandrying intituleth it selfe, the Inquisition of Spayne, the which giueth such authoritie & boldnes vnto his Clergie, that they dare quarrell with the princes of the bloud, and challenge them, euen so farre foorth,

as

as to the razing of them out, so as is already come to passe. Where is to be vnderstood, that the Soueraigne prince did neuer rule more imperiously ouer Spaine, than these ecclesiasticall Lord gouernors doe by the ministerie of this Inquisition, which maketh them to liue like kinges, and princes, and in assurance, being most assured, that theyr filthines and deceits shall neuer fall into any examination or censure, but amongst themselues. Now this is the cause that this Leaguerer and his companions, finding all this to be so good, according to their mind, why they would willingly eat a part of it. And for the attaining vnto the which (sayest thou) that it is better to take a king of a straunge nation, that is to say, a Spanyard, daring to assure thy selfe that by the office and seruice of his Inquisition, this Metamorphosis would worke well for thee and thy mates, so that of simple priestes and prelates, ye might become little kings, like vnto your vsurping Spanyards.

Thou hast a natutall pretended reason indeede, and goe on with it, seeing that Satan hath no more expedient meanes to maintayne your ambition, couetousnes, tyranny, and idlenes by.

But for feare of beeing accused of accusing a king of Spayne with such like ignorance and vndiscreetnes, being reputed wise amongst all the monarchies of the earth, it behoueth me to eschue such a blame, in discouering his intention, and to what ende he proposeth himselfe, when as hee giueth the iurisdiction and power, which euery Soueraigne ought to keepe himselfe, when hee should minister the criminall punishment which belongeth vnto his subiects, vpon what occasion soeuer, to his ecclesiasticall persons. For there is no cause why we should esteem or think, that one onely and superstitious indiscretion doth induce this great prince to such wicked proceedinges: wee shall finde and conclude then, that in making this present Inquisition actiuelye vnto hys Cleargie, hee hath imita-

imitated the ſubtill proceedinges of Mahomet, the which beeing not able to inſtall his tyranny amongſt the Arabians, imployed himſelfe vnder the colour of religion, by the miniſterie of the which hee executed his wickedneſſe more eaſily. But had not ſuch a ſubtletie beene, the eſtates of Spayne had hindred their king well enough from biting and kicking ſo furiouſly as he doth now, and as the codition and leſſon of thoſe of Arragon do witneſſe, beginning thus. We which can doe more than yee, wee chuſe you for king, with ſuch conditions &c. By the meanes whereof, they had expulſed from them this tyranny, had it not been for the ſubtleties and villainous aide of their wretched eccleſiaſticall prieſtes? What preachers are theſe, which by their exhortations, preachings, and authorities, doe helpe to maintaine this deuiliſh inquiſition, with the which office theſe venerable perſonages doe acquite themſelues the more willingly, becauſe that in ſteade of feeling theyr part of the tyranny, they make it ſerue to their greatneſſe, immunities, honours, pleaſures, commodities, and other ſuch like benefites comming and iſſuing from the aforeſaid inquiſition. Behold alſo now the motiue and efficient cauſe of the ſame, where it appeareth, that aſwel the king, as the Clergie of Spayne, do complot, ſucke, and gripe the people, ouer whom God hath conſtituted them, as fathers and guides. What religious people be theſe which ſporte themſelues thus with poore Chriſtians, ſending them frō Caiphas to Pilate? For which cauſe, two euident examples will witneſſe, that the zeale of religion hath nothing at all induced neither the king of Spayne to ſhew himſelfe chiefe of the Leaguerers, nor the Leaguerers which are amongſt the ſeditious Frenchmen, to rebell againſt theyr king.

The firſt example heereof is taken from the ſodayne death of the two laſt Popes, beeing diſpatched by a letter ofexchange, hauing adioyned vnto it the Schiſme which

the ſame Spaniard had brought into the towne of Rome, where I demand, that if the king of Spaine be ſo affectioned vnto his religion, wherefore doth hee not reſpect him whome hee holdeth and acknowledgeth as the lieuetenant of God, and to be a ſpirituall Father? One may ſee then, that by ſuch workmanſhips he would haue vs to vnderſtand, that whoſoeuer ſhall not bee in the nature of a Spaniard, ſhal neuer be accounted a good Romiſh Catholike. Laſtly, the other example commeth from the towne of Soiſſons, the Leaguers of the which, by the ordinaunce of their ſuperiours (as they call them) haue chaſed out the ladie Abbeſſe from the aforeſoid Soiſſons, being the kings Aunt (where ſhe hath alwaies beene preſerued both from the one and the other) notwithſtanding that they knowe, that ſhe is the moſt ancient princeſſe of the bloud, and reputed of all, for the moſt zealous & affectionate vnto the Catholike Romane religion which is in the world. An euident token, that a ſpirit which is the author of confuſion and ſedition, doth vrge the furies of ſuch Leaguers, & not the zeale of religion. Poore Catholiks & vnaduiſed, which do affect ſo much that tyrannicall Spaniſh gouernment, conſider here the intention and purpoſe of your eccleſiaſticall leaguers, which do ſo much priſe and praiſe the Inquiſition of ſuch a climate, yea, euen as of brideled calues, if there bee anie perſeuerance in ſuch blindneſſe. Aſſure your ſelues, moſt miſerable French men, that the moſt noble, the moſt valiant, the moſt vertuous, the moſt aduiſed, the moſt wiſe, the moſt learned, the moſt iuſt, and the moſt rich amongſt you, ſhall euermore vnder ſuch a ſchoolmaſter, be accounted and holden as heretikes, if it commeth to paſſe, that ye bee not found in all things agreeable vnto maiſter Inquiſitor. Then ye ſhall vnderſtand by them, that the maſſe ſhall not ſaue you. To this purpoſe, two examples (among a thouſand, which came vnto my knowledge a few daies ſithence) ſhall open this text. It came to paſſe,

that two marchants of Gaſcoigne being in Spain, and going by the high waie, did contemplate and beholde an Image, being much poliſhed and verie faire, and ſhining as bright as anie of their Countrie, whereuppon they tooke occaſion betweene themſelues, to demaund whether that matter whereof it was made, was either of ſtone or wood. This was inough to be ſayd in Spaine, they were heard by one of the Inquiſitors, and preſently lead vnto a miſerable priſon, wherein they remained the ſpace of three whole yeres after, notwithſtanding any proteſtations or prooues they could make or bring for the triall of theyr being Catholiks. And the other example is this. A man of Poictou, a great Catholike, being at Lisborne, ſeeing a great Prieſt, beeing graue, fayre, and in good habite, and marching accordingly: this man began to ſaie (thinking to haue prayſed the Prieſt,) Beholde a Prieſt (ſaith hee) and not one of the durtie Prieſts of Poictou. This being but once ſpoken, which was inough, immediatly this Poicteuni is heard & vnderſtood, and thereupon lead preſently *in domo Petri*, into the popes priſon, where he was kept ſafe for the ſpace of ſixe moneths, without knowing wherefore, about the end of which tearme, he was commaunded that he ſhould not cal Prieſts Durtie any more. There may be a whole booke compoſed of theſe tyrannies and vniuſt dealings. Theſe effects of the Inquiſition will be found & proued true, and not thy conceit of anie Catholikes to bee puniſhed by the magiſtrates of that religió, either in England or in Bearne, as hath beene els where ſaid. Thoſe to whome it appertaynath, knowe that ſuch offenders were puniſhed in the quality of the ſeditious, & not as being religious. From thence thou turneſt for this ſeuententh time, to leape vpon the authoritie of the Popes: ſaying, that the king is not the ſon of the church, becauſe he wold not kiſſe his pantable. To the which I ſay againe, that it hath beene proued vnto thee, that it is enough for him, that the Chriſtian

ſtian church is his mother,& that the Romiſh church cannot take frō him this liberty & priuilege. And for that thou doeſt alwaies feare ſome eccleſiaſticall reformation, neuer deſiring any other religion, than that which feedeth the belly, thou threateneſt the noblemen with their going to hell,if they do not helpe to maintaine thy cauſe. Hereupon harken I pray ye to the preacher: I ſhould loue it better ſaieſt thou,that ye were Huguenits, & ſo to ſee you fight for vs Catholiks. Marke I pray ye, he holdeth that the Huguenits are damned: whereupon it followeth,that hee ſhould haue nothing to do with condemning of thoſe Catholikes of whome he ſpeaketh, ſeeing that they ſhould defend the kitchin his mother. Behold alſo how he calleth the Huguenits to the ſame defence. Thou art in thy triumph: but goe to with thy Lyntill broth, to the which thou doeſt allude. To be ſhort,thou art greeued diuerſly, becauſe the Noblemen, which are the principall force of the realme, will not vnderſtand all this. Thou haſt bin told,that they are indifferently bound,aſwel to defend their king, as their cuntry, together with their honors,liberties,& priuiledges: yea & the more, becauſe they are bearded with the Spanyard, an ancient enemy, vnto whom ye would willingly ſell them. Therefore remember thy ſelfe of the anſwer that was giuē to the robbers which pleaded againſt the merchantes, for carrying weapons to defend themſelues. Thou doeſt heere repeat for the 70. time the difference hapned in France for religion. The which here againe I ſay, haue been moued by your clergie, & els where hath beene anſwered in ſo many ſortes, and ſo often, that it is more than enough. And now turne again thy leafe. Thou doſt heap vp afterwards, proud maieſticall words of thine owne deuiſing, thinking thereby the better to gette the Noblemen on thy ſide: but thou oughteſt to ſerue thy ſelfe with concluding reaſons, and not with affecting wordes, throwne into the aire, to the abandoning of all that which might happen to come after.

And how doest thou torment thy selfe in vaine on this side? also it is to no purpose, that thou doest propose vnto the aforesaide noble men, the examples of the most excellent Romane knights, as that of Sceuola, amongst others. Thou malitious blind, doest thou not see, that it was for the same cause of defence, that Sceuola burnt his hand, and that the others imploied themselues in the defence of their Countrie. It is true, that thou makest great account of the Iacobin that kild the last king, the which thou doest produce againe, as in a triumph, vsing these great wordes. One that was religious hath slaine the king of France, hauing giuen testimonie of his zeale vnto all France. O miserable bloudie man, thou hast had here before alledged vnto thee, the sentence which the spirit of God pronounced against such qualified murderers, saying that the weapons of iniquitie are in their tabernacles, & cursed be their furie, for it is impudencie. The nobles and valiant Catholikes which thou doest exhort vnto the same cursed furie, will answere thee, that they wil not giue entertaiment vnto the deuill being a murderer, as thy Iacobin companion did, when he slew the king: & no otherwise, but as the example of Iudas when hee betraied his master Christ vnto the Iewes. And as thou wouldest serue thy selfe with such examples, for the execution of such a qualified wickednes, so likewise wouldest thou, that the name of a Catholike might serue for another hang-man, when as thou sayest, if the name of a Catholike bee common vnto vs, why not weapons also. But to better purpose will the nobles aunswere thee, and saie, that if the name of Christians doeth admonish all French men to one mutuall duetie, why then doe not yee rather ioyne with vs then with the Spaniard? And vppon thy repeated obiection, where againe thou doest accuse them to bee mercenaries, they will aunswere thee, that they defend theyr king because of theyr duetyes aboue mentioned, and not otherwise. It be-

Ecc. 19.

Luk. 22.

longeth

longeth to thee and thy companions, to defende that parte which may maintaine your pottage potte. Thou replieſt againe, and ſaieſt; But if this be an article of your faith to beleeue in the Catholicke church, and leaue out the Romane, what ſhall become of your faith? They will anſwere thee againe for the tenth time, that it is enough for them to beleeue the Catholike chriſtian church, which hath for obiect Chriſt Ieſus, and his promiſes, & not the traditions, nor the Biſhoppe of Rome. The faithfull, that bee vnited vnto this church, neede not go to viſite the monuments of Paleſtina, wherof thou here ſpeakeſt, ſeeing that they are the children of the Ieruſalem from on high, which doth deliuer and ſette them free frō ſuch, & other ſuch like ſeruitude. This church, is the mother of our king, approued of the eſtates, and iuſtified by the iuſtice of Fraunce, to bee in the princes qualitie, hauing right to raigne and commaund there notwithſtanding, & in deſpite of thy contradictions. In ſumme, and for concluſion of this article, we ſay, that we obtaine life euerlaſting in the chriſtian church, by the faith which is builded vpon the only word of God, the which doth teach, propoſe & preſent, aſwel vnto the noblemen, as vnto others, the way and means how to be inriched, and honored with life eternall, in the heauens, which truſt & hope in God, and in his promiſes, by the onely meane and benefite of the death, paſſion, reſurrection, and aſcention of our Lord Ieſus Chriſt which dyed for our ſins, and roſe againe for our iuſtification: and which hath been giuen to vs by God for wiſdome, iuſtice, ſanctification, and redemption: and finally, which aſcended into heauen, there to prepare a place for vs, and to receiue vs thither, to the ende that we may liue with him eternally, in a perfect eſtate of felicitie and bleſſednes. Theſe beleefs and promiſes doe ſuffice the faithfull, without that, that there is any need to adioine the inuentions and traditions of the Pope of Rome, which are hurtful, in ſtead of profiting vnto ſaluation. All thoſe which do liue in this attenti-

Gal. 5

Eph. 2. Rom. 4. Iohn. 5. Mat. 6. Ephe. 1. Rom. 4.

1. Cor. 1.

Act. 1.

on and hope, (aboue all humane duetie) will haue in ſoueraigne commendation, the honor & obedience which they owe vnto their ſoueraigne Magiſtrates, and the duties that they are bound to yeeld vnto their countrey. By this meanes the almightie beeing moſt liberall and mercifull, ſhall giue them the peace of conſcience, in cauſing their labour to bee profitable, to his glorie, and the good of the Realme, and of the King, to the generall contentment of all thoſe, which deſire to liue according to the will of God.

The generall Concluſion.

ALL which ſaid Articles, being approued and verefied, do declare the author of the aforeſaide falſe accuſations & ſuppoſitions, not onely to be an impudent ſlanderer, but guiltie in all, & by all the enormeous crimes, wherwith hee hath falſly accuſed his ſoueraigne prince, together with thoſe which acknowledg him as their king. S. Iude ſaith that Michael the Archangell durſt not giue any curſed ſpeeches againſt the deuil, but ſaith, the Lord rebuke thee, whiles that thou wicked creature, like to a brute beaſt, doeſt miſcall Lordſhippes, the inſtitution and dignitie of the which, thou wouldſt malitiouſly ſtand in doubt of, following the deſtruction of the children of Chore. It would be better for thee to remember, that the wrath of the king, is as the meſſenger of death: but the wiſe man will pacifie it. Thou canſt not deny, but that thy infamous writings wretchedly written, brought to a lawfull Monarch, ſuch a one as he of France, doe declare thee to be the head and chiefe of prophane lyers, and deceyuers: and ſo much the more excellent in the art of falſly ſlandering, and euill ſpeaking of Lordſhips and honors, by how much the more (like to the example of Satan) thou beeing diſguiſed into an Angell of light, doeſt ſerue thy ſelfe ſubtilly & malitiouſly, with ſome true maximes (as they are in thẽſelues) the which thou doeſt diuert and wreſt from their true

Prou. 16.

ſence,

ſence, and right application, to the intrapping by treaſon, deſolation, and ruine of Fraunce. And thus will I ſhutte vp this preſent diſcourſe by this brieſe concluſion, as concerning the abuſe brought in by the Biſhops of Rome, which ſheweth your religion (being Romiſh) to be infamous, vnto all the moſt religious and learned in Europe.

1. Ye make of your high and moſt worthy eccleſiaſticall charge, a ſtorehouſe of ambition, auarice, idolatrie, and ſuperſtition.

2 Ye haue in ſtead of Chriſt Ieſus and his Vicars, placed the moſt corrupt men in all Chriſtendome.

3 Ye haue adnihilated the commaundementes of God, and haue authorized the traditions which were forged in the Cittie of Rome.

4 Ye cauſe the ſignes of the ſacraments to be woorſhipped as God, and afterwards falling into an other errour, ye baptize your bels, and your ſhips.

5 To witnes your tyranny and falſhood, ye will not ſuffer your doctrine to be examined by the word of God.

6 In ſtead of obeying your ſoueraigne Magiſtrate, ye ſhew your ſelues rebels, and not ſo content, but alſo yee ſeeke to maſſacre him.

7 Your corruption is ſo farre beyond meaſure, that to ſpeake of regeneration, and the truth amongſt you, is accounted hereſie.

8 Ye ſing your Maſſes likewiſe for the helth of beaſts.

9 Ye do apply to the condition of thoſe, the cenſure of excommunication.

10 Ye ſhew the ſhameful parts of your Biſhop to princes at the inſtalling of his pontificall office, and yee make them to kiſſe his feet, in ſuch ſort as was done to Caligula.

All

All which patches, and infinite others, beeing brought together, do shew and verefie, that there hath neuer beene any Pagan nation, or people that haue so much sported with, or mocked God, & his religion, as yee doo: and then in wiping the mouth, euē as the whore doth, of whom Salomon speaketh, ye say, I haue done no iniquitie. And not contente with that, yee impute it vnto the iust, who neuer thought it. I haue no more to say to thee heere at this time, but that the passions of the soule do alwaies produce contrary effects to their ends and desires.

Prou. 30.

Plut. in mor.

FINIS.

5 JA 53

Faultes escaped.

Page 1. line 28. for naturall, reade materiall. Page 1. line 4. for reproued, read approoued. Page 11. line 1. for the which idolatrie, reade to the which idolatrie. Page 12. line 4. for approueth, read and approueth. & line 26. for the pretended, reade thy pretended. Page 14. line 29. for there, vead these. Page 16. line 26. for far off is it, read so far off is it. Page 17. line 6. for nor, read not. Pag. 19. line 7. for by word, read by the word Page 25. line 9. for then hath, read then hee hath. Page 30. line 27 for Proctor, read Doctor. & line 30. for Lutheran, read Latheran. Page 32. line 2. for if indeede, read it is indeede Page 33. line 31. for chan, reade than. Page 35. line 23. for in a part, read a part. Page 36. line 11. for be erroneous, read to be erroneous. Page 37. line 28. for inseperation, read inspiration. Page 43. line 28. for in affaires, reade in the affaires Page 46. line 1. for of, read if. & line 18. for our, read out. & line 30. for of maladies, read of the maiadies. Page 48. for Bartolwes, read Bartholmewes. & line 26. for thou, read that thou. Page 49. line 11. for my, read any Pa: 51. line 29. for Criminate, read Criminall. Page 52 line 29. for Maxiome, read Axiome.

Dan.5 seemeth him good, sometimes to a beleeuing Prince, and sometimes to an Infidel. The soueraigne God, sayth Dauid, hath power ouer the kingdomes, and there placeth whome he will, therefore after Nabuchodonosor hee placed Balsasar, Darius, & Cyrus, all Pagans. As also sithence the death of Iesus Christ, of long continuance he hath rather called Pagan Princes to gouerne the Empire, than Christians, the which succeeded one another by the ordinance and pleasure of him, euen as Saint Paul taught the christiās, saying, that there is no power but of God, & that
Rom.13 those which doe resist, resist the ordinance of God. From thence it insueth, that if anie one opposeth himselfe against God, when for the cause of religion hee would depose the soueraigne princes which hee hath placed, and hath not called to the knowledge of him. Examine then this reason, whiles that I passe to the third point, which goeth altogether against thee, so good an aduocate art thou. Beholde how thou wouldest inferre, that because it was forbidden to the Israelites, to admit anie heretike for their king, that the same ought to be sayd and vnderstood of all Christian people.

To the which I aunswere, denying the proposition and the illation together: beginning at the first, thou canst not denie, but the most parte of the kings of Iuda and of Israel, haue beene heretikes, as theyr idolatries and abhominable sacrifices doe witnesse, recited in theyr actes, the which kinges for all that, were not deposed from theyr crownes. On the other side therefore, thou shalt bee constrayned to confesse, that the Christians, much lesse then ought to depose theyr kinges for causes of heresie,
Luk.20. Rom.13. Tit.3 seeing that the commaundement of Christ and his Apostles doe forbidde the same, as hath beene and shall bee seene.

And for the fourth reason, I saie, that the king being a Christian man, baptised and nourished in the Christi-

an Church, if hee doeth fall into some errour or default, deseruing a grieuous censure, ought not for the same cause to bee reputed as a stranger, whiles that hee maketh some profession of the same religion, or whiles that hee witnesseth his loue towardes the same, for the which cause Saint Paule speaking of Excommunication, which hee calleth, marked by the Letter, sayeth, Conuerse not with him, to the end that hee may be ashamed, neuertheless hold him not as a common enemie, but rather admonish him as a brother. If thou oughtest to doe this to the meanest in a realme, much more then to the soueraigne: in neglecting whereof, thou shewest thy selfe such a one as thou art? Finally, this lawe is quite contrarie to that of thine, when as thou doest hinder the waie which doeth establish kings at this daie, as well approued of God, as the ancient lawe of the Iewes, the difference beeing onely in the aforesayde circumstances, and not in the substaunce of the matter. From whence it proceedeth, that thou doest resist the ordinance of God, when thou doest reiect him which hath right and calling to raigne ouer Fraunce, beeing approued and receiued by the naturall and lawfull officers of the Crowne, hauing right and commaundement so to doe. 2. Thes. 3

To conclude, from the aforesayd reasons then it followeth, that this lawe of Moses is not generall, but of old time particular to the Iewes. As in deede thou canst not produce anie one example out from the primitiue church, thereby to saie, that that hath interpreted and vnderstood this text so, seeing that that hath taught and practised altogether contrarilie: And as for that that thou addest, that thee king hath bene condemned by the iudgement of the Church: it is answered, that one Bishop of Italy, assisted with his Romish Consistorie, neither is, neither can represent the vniuersall Church, dispearsed throughout the whole world.